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THE CHRISTIAN CONTENT OF THE BIBLE

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THE CHRISTIAN CONTENT OF THE BIBLE

OR

THE BIBLE REDUCED TO THE STANDARD IN JESUS

BY

GEORGE HOLLEY GILBERT

LIBRARY OF PRINCET
FEB 27 1930
THEOLOGICAL SEMINA

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THE MACMILLAN COMPANY
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PREFACE

THE inspiration for the present undertaking springs out of the heart of the Gospel. The aim of the book is simply to promote an intelligent regard for the Master's words, "Follow *me*." It is therefore in its purpose constructive and progressive. The traditional Bible is broken up by a force and, according to a measure, contained within itself; but this is only that its Christian content, which is all that has direct religious significance for Christian life, may be clearly recognized and so may become more effective.

This undertaking assumes, as Jesus did, that God is still leading the race on, still teaching man his way, and never done with the revelation of his holy will. It recognizes, therefore, that no sacred book should be regarded as a complete expression of the Divine thought and purpose even for the period in which it arose, still less for subsequent ages, and that the Bible of mankind, like mankind itself, is ever in the making.

Among all the prophets of earth Jesus was the supreme embodiment of spiritual freedom, the one whose entire manifestation was least bound by the traditions of his people: and hence it ill becomes the disciples of Jesus to be in spiritual bondage to the past, especially to a past which, in its capacity of religious teacher, Jesus himself regarded as largely obsolete. It is then an unmistakable summons of Jesus himself that they who would follow in his way should frankly reject whatever in the Bible is not akin to his spirit, while at the same time listening to that Voice which spoke to him and which evermore speaketh.

But the present undertaking, authorized as it is by the example of Jesus, may claim to be authorized also, in its method and largely in its conclusions, by modern scholarship. And so, justified and encouraged by these high authorizations, the work has been prosecuted in the hope of contributing something to those forces which are making for a better day, and prosecuted also with the deep conviction that, soon or late, its aim, if not altogether the present realization of its aim, will receive the approval of thoughtful minds.

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INTRODUCTION

For many centuries the Bible has been universally regarded as an unchangeable book. The Church has treated it as a depository of divine revelation to which nothing can ever be added and from which nothing shall ever be taken away. But this position ought to be, and in modern times has been, boldly challenged both in the name of Reason and in the name of Jesus. The future of organized Christianity will depend in great measure on the way in which the Church deals with this question. The practice of a religion does not often surpass its standard, and the lowest elements in its standard are a perpetual clog on its advance. Illustrations of this truth are written in large black letters across the history of the Christian Church, even to the present day. If the Bible in its entirety is the standard of the Christian religion, then it is not difficult to put a biblical foundation under the recent World War from the point of view of those who precipitated the conflict. If the Bible in its entirety is the standard of the Christian religion, one can bring forward ample scripture justification for even the extremest ceremonialism and for a conservatism that kneels with its back to the future, worshiping only what is hoary with age. Again, if the Bible in its entirety is the standard of the Christian religion, as is commonly held in theory if not in practice, then has Christ died in vain.

It is, therefore, a momentous question which, inspired by modern biblical science, is forced upon the thought of Christian men.

We shall consider briefly in this Introduction, first, the Demand for a Christianized Bible, second, the Formative Principle of a Christianized Bible, and finally, the Significance of a Christianized Bible.

No truth is more clearly written across the long epochs of human history, as across the vastly longer epochs of pre-human history, than is the truth of development. All the higher life of man is included under this law, and no part of it more manifestly than man's relation to the unseen, man's religious life. Beneath this vast onward movement of history we believe there is a Divine Mover, even as we believe that its goal is illuminated more and more by a Divine Light.

And not less are we constrained to hold that the higher the moral and intellectual level which is reached by individuals and races, the more perfectly do they transmit the impulse of the Divine Mover and the more clearly do they see the far-shining goal of human endeavor. This truth ought ever to be set by the side of man's almost unlimited worship of the past.

Precious indeed and never to be forgotten or slighted are those echoes of God's voice in the souls of men who lived long ago, those messages of hope and those calls to a larger life which, having gained utterance at first through spirits of singular power and sensitiveness to the Divine approach, have been handed on from generation to generation. It is fit also that a degree of reverence should be paid to them on the ground of their high antiquity and real ministry to mankind. They have been sacred stepping-stones toward a lofty height not yet achieved.

But the truth of development, of the progressive unfolding of God's thoughts and purposes, requires that we should cherish only a measured regard for the past, that we should study its messages and weigh its standards in the accumulating light of a God who is never done with the revelation of his wisdom and grace, and that we should hold from yesterday, as truly sacred, only that which can promote the life of to-day. The fact of this universal upward movement in the life of mankind, regarded in its entirety, establishes a presumption that the sacred writings of every people need to be revised from time to time. We have no valid ground for making an exception in the case of the Hebrew people, or in the case of those early Christians whose writings acquired a standard value for the Church.

There is, then, a presumption that the religious views of the ancient Hebrews, likewise of the Jewish and Greek Christians of the first and second centuries of our era, will be found, when examined in the light that God gives to-day, to be in some degree unauthoritative. It is therefore the duty of Christians, as it is of the adherents of every other religion, to test their sacred writings from time to time, and to see whether and how far this presumption is justified. Such testing of the wisdom of the past does not imply a feeling of irreverence toward it, or a desire to set aside or neglect any single word of truth to be found therein. The duty of testing the religious standards of past generations, however exalted those generations may have been in all spiritual excellence, springs naturally out of a vivid sense that the Lord is a living God who still speaks to the soul, and that his truth, no less than his loving-kindness, is inexhaustible.

But we pass on from this presumption arising out of the general fact of development to consider the Christianizing of the Bible as demanded by simple loyalty to Jesus. Here we touch the very heart of our historical religion. However Christians may differ in their views of the nature of Jesus and in their understanding of his earthly life, they all profess to accept him as the supreme teacher of the way of God. Nothing less than this can make one his disciple.

We face, then, the question whether loyalty to Jesus does indeed demand a revision of the Bible, or, to put the question in another form, whether the Bible in all its parts is homogeneous with the revelation in Jesus. If it is not, then, obviously, it is in so far without authority for the loyal disciple of Jesus, and all the practical interests of religious progress press for a revision of the standard.

To answer the question whether the Bible in all its parts is homogeneous with the revelation in Jesus it is only necessary to consider his own example and teaching. The attitude of Jesus toward the Old Testament was characterized by perfect freedom. He accepted certain teachings and he rejected others. He revered the Law and the Prophets, on which his own spiritual life had been nourished, but his reverence was not blind and servile. He not only discriminated between less important and more important elements in the sacred writings of his people, but he recognized that the Old Testament is sometimes in sharp conflict with itself, and he recognized also that certain Old Testament teachings were utterly foreign to his spirit, therefore unthinkable as a standard for the members of his kingdom. In other words, he recognized that the Old Testament is not a homogeneous book, and not characterized throughout by spiritual authority.

Let this attitude of Jesus toward the Old Testament, which is of fundamental importance for the subject before us, be briefly illustrated from his method and his words.

When the public career of Jesus began, it was noticed at once that he did not teach in the manner of the rabbis. He spoke as having authority in himself. He did not appeal to tradition, and he did not appeal to the word of the Law or the Prophets. He simply spoke forth the message that filled his own spirit. It was not his practice to seek confirmation of his word from the Old Testament, and it was equally not his method to attack or belittle that book. Though fully recognizing the revelation which it contains, it was not his mission to expound that revelation and bring it home to men's hearts. Not from the prophets was his message, but from the God of the prophets; not from any sacred writings of his people, but from the Fountain whence those writings had received their measure of inspiration.

From this general character of the preaching of Jesus we pass to a consideration of his specific references to the Old Testament. One's conclusion in regard to the extent of these references depends on one's criticism of the text of the first three Gospels. There is ground for some difference of opinion. Speaking conservatively, we may count twenty-nine distinct references to the Old Testament text in the words of Jesus and five references to Old Testament incidents. Of these twenty-nine references about one-half are to the Law and about one-third to the Prophets. When it is considered that several of the references are merely illustrative and incidental, as the quotation from Psalm 6:8 in Matthew 7:23, and that others were called out by controversies with the Jews and were not addressed to his disciples, as the reference to Psalm 110:1 in Mark 12:36, it will be seen that Jesus' use of the Old Testament text in the teaching of his own followers was relatively slight. This fact clearly accords with what has already been said about the independence of the Master's teaching.

When we consider specific references by Jesus to the Old Testament, we learn that he looked upon the former revelation as being to some extent transcended by his own appearance and work, and therefore, by implication, as unauthoritative for his disciples. This conviction of his meets us again and again in the synoptic record. Thus it is clearly implied in this saying of the oldest source: "Many prophets and kings desired to see what ye see, and saw it not, and to hear what ye hear, and heard it not." Here was a higher or fuller teaching set over against a lower or fragmentary one. Jesus believed that his disciples were blessed in the fact that they had a more perfect revelation than was made to prophets and kings of old. Henceforth this more perfect revelation must be authoritative for them. To cling to the standard of the prophets and kings would be disloyalty to their Master.

Again, Jesus likened his message to new wine, and the Jewish rite of fasting to an old wine-skin. The old wine-skin was suitable for the old message, but not for the new.

This saying involves a general principle. We cannot limit the word to fasting merely. It applies equally to every outward religious institution, as the traditional observance of the Sabbath and the distinction between things clean and unclean. It may not be too much to say that this word of Jesus involves a break with the entire complex of Jewish ceremonialism. For it implies that the presence or absence of outward rites in one's religious life is properly dependent upon one's inner state, and that they have no value apart from that state.

Once more, the conception of the transcendence of the teaching of Jesus is found in his saying: "Think not that I came to destroy the law or the prophets: I came not to destroy but to fulfil." It seems probable that Jesus had been accused of destroying the Law and the Prophets by his irregular example and his strange teaching; and indeed, they who held strictly by the letter of the old revelation had some ground of accusation against him. This saying, then, was in defense of his loyalty to the Scriptures. He denied that he was destroying them, but at the same time he made it plain that his loyalty was not that of the scribes. Instead of holding, as they did, that the Old Testament was perfect and eternal, he clearly recognized its imperfection and hence its temporary character. It was his work to "fulfil" the Law and the Prophets, surely not by a painful performance of outward details, but rather by carrying on to higher heights that process of revelation to which those ancient writings bore witness. Accordingly, in place of the injunction not to kill, he set the prohibition of anger; in place of the injunction against adultery, he set the prohibition of unchaste desire; in place of the injunction against false swearing, he set the prohibition of oaths; in place of the injunction to return evil for evil, he set the prohibition of resistance to evil; and in place of the teaching that one should hate his enemy, he set the command to love one's enemy.

It is here made quite obvious that, from the point of view of Jesus, the earlier revelation, so far as it was "fulfilled" by him, ceased to be the standard for his disciples. But we must not interpret the words of Jesus in a spirit of rigid literalism. There are spiritual conceptions in the Old Testament which might be transferred, unaltered, to the Sermon on the Mount. Thus the Twenty-third Psalm is as perfect a model for the soul in its relation to God as the Thirteenth of First Corinthians is for the soul in its relation to men. But it remains true that the message of Jesus as a whole contains a new and higher standard of life than the old Scripture as a whole.

To sum up on this point, we hold that the demand for a Christianized Bible is immovably embedded in the revelation of the Founder of Christianity. It is inseparable from that central and fundamental conviction and claim of Jesus that God's message through him was worthy of the supreme devotion of men. It is not needful to institute a comparison between the separate teachings of Jesus and passages of the Old Testament in order to show that they are not always harmonious. This might, of course, be easily done at any length, but we may safely leave the matter with this uncovering of the Master's own attitude. He surely appreciated the former revelation, being himself of the stock of Abraham and nourished from childhood in part on the truth of that revelation; and we must also believe that he fully appreciated the fact of a difference between his own inner life and that of the fathers. We are not to be surprised that Jesus said so little of the imperfection of the old standard, and that he left his disciples to infer from his life and words what their practical attitude toward it should be. For it was clearly his aim to impart life, to create positive beliefs, not by a studied revision of Law and Prophets, but by communicating his own spiritual experience, his own life of trust and love. He cared much that his disciples should share this experience, and so enter into the peace of God; but he cared little, by comparison, that they should at once understand the relation of the new to the old, or should readjust their manner of living to conform it to their advance from the former revelation.

But if loyalty to the Master demands, and has always demanded, a new and distinctly Christian canon of Scripture, how is it that the Church has never regarded this demand? Why has it been content to have its one and only written standard obscured and even lost to its consciousness by its being blended most intimately with a mass of writings which are more or less foreign to it? The answer to this question will set in a still clearer light the present demand for a Christianized Bible.

In the first place, the Scriptures were early regarded as supernaturally given, as the Greeks regarded the Homeric poems, as the Mohammedans regard the Koran, and as many peoples have regarded their greatest religious writings. This theory, which was imposed upon the Bible from without, gave to all its parts a unique and awful sanctity. To the doctrine of revenge as well as to the law of mercy, to the most trivial incidents of cruel war no less than to the pure aspirations of devout souls, to the expression of hopeless pessimism as well as to the calm assurance of faith, it gave a divine quality. The unmistakable and irrefragable testimony of the Bible to its own human origin and nature was silenced. Under the crushing weight of this theory, which was like a colossal steam roller, the heights of the Scriptures were leveled and the hollow places filled up. Life was smothered, development was obliterated.

It is plain that while this theory of the origin of the Bible prevailed in the Church, the thought of drawing out of it the Christian standard which it contains and of presenting it in its sole glory could not well arise in any mind, and if it had arisen, it could not have been safely expressed. But now at last it is possible to speak of Christianizing the Bible inasmuch as this ancient theory has vanished before the light of modern investigation.

There is a second reason why the Church has never attempted to reduce the Bible to a Christian basis, and that is the false method in which from early times it has been expounded. Beneath the historical sense of the words, which sometimes seemed to men too trifling in character to be worthy of inspired writings, a second profound sense was discovered, or even more than one. Origin found in all the Scriptures a threefold meaning, which was supposed to correspond to man's body, soul, and spirit. By this wonderful method of interpretation, which was already highly developed in the third century, it was a simple matter to find the New Testament in the Old, to discover even the details of the life of Jesus in the ancient Hebrew writings, and also to find the expositor's own theology plainly taught in the Old Testament from the Book of Genesis onward.

It may seem to us trifling and little short of ridiculous to find the death of Jesus on the cross prefigured in the roasting of the paschal lamb, as Justin Martyr did, on the ground that when a lamb was prepared for roasting there were in it two spits in the form of a cross; trifling again it may seem to say that the three spies whom Rahab hid on her roof with stalks of flax were types of the Father, the Son and the Holy Spirit, as did Irenæus; or to say with Augustine that the door in the side of Noah's Ark signified the wound in the side of the crucified Jesus, or that in the number one hundred and fifty-three, which we have in the story of the net full of fish that were caught by the apostles—a number containing fifty *three* times with a remainder of *three*—we are to see a double reference to the mystery of the Trinity. But however trivial and unfounded this sort of interpretation may now seem to us, we are to remember that for fifteen centuries it was everywhere accepted in the Church, save only in the short-lived school of Antioch. Almost any doctrine could thus be found in almost any part of the Bible. The inevitable consequences of this method of handling the Bible were a complete loss of the great truth of development in God's revelation and also a general failure to appreciate the actual events in Israel's history and the plain sense of the text whether of the Old Testament or the New.

It is obvious that while this method of explaining the

Scriptures prevailed in the Church, as it did until late in the sixteenth century, it must effectually prevent the rise of any consciousness of a need of separating the Christian standard from the various unchristian or neutral elements with which it is closely associated.

A third fact which helps to explain why the Church has never set up a distinctly Christian standard is that its first leaders and members were Jews in a Jewish environment. Though some of these leaders, like Paul and the author of Hebrews, realized more or less clearly that the old dispensation was only a shadow of the new, and though the Jewish Christians soon began to look upon the rites of their old religion as less important than they had once supposed them to be, no one appears to have thought of a consistent handling of the Old Testament from the new point of view. It was taken over bodily by the young Church, and as this Church moved out among the Gentiles it carried the old Scriptures in their entirety as the sole written standard of life. The words of Jesus, both when transmitted orally, as they were for a time, and later in a written form, were treated indeed as of equal authority with the ancient Scriptures, but there was no thought either of their taking the place of the old or of their serving as a measure by which the old should be revised for Christian use. Thus the sway of a sacred and hoary tradition was transplanted from the synagogue to the Church, and the latter organization, absorbed in the practical task of evangelizing the world, was oblivious of the fundamental error which it was helping to mold into an unchangeable inheritance for far-distant ages.

It was natural that the use of sacred writings by the first Christian generation should become normative for subsequent generations. The grip of tradition tightens with the lapse of years.

To conclude on this point: the fact that the Christian religion was at first held and propagated by Jewish believers, brought up in an atmosphere of profoundest reverence for the Old Testament as a supernatural product, helps to explain why the Church has to-day a religious standard which is no less Jewish than Christian.

These then are the grounds why the Church has never done that which loyalty to the Founder of her religion clearly demands, that is, reduce the Bible to a Christian basis. With the overthrow of the allegorical theory of interpretation and of the still older theory of supernatural inspiration the way is now cleared for the fulfilment of a fundamental obligation of Christian discipleship.

But the demand for this great advance of which we speak has not yet been completely outlined. As we are summoned by the progress of civilization and by the central Christian demand of loyalty to Jesus to Christianize the Bible, so are we summoned to this task by our sacred obligation to all non-Christian peoples. We urge them to accept our religion, and they have a right to ask us to give them its authoritative standard. It is our obvious duty to give them this standard in its purity, free from all extraneous and confusing matter. But the Church has never done this. We have given them the sacred literature of ancient Israel and of the early Church, an extensive and heterogeneous library. But why, when asked for the Christian standard, should we not give that standard and no other? When asked for the Gospel, why should we give it bound up with that religion of law which, according to an apostle, is annulled and destroyed by the Gospel? When asked for the religion of Christ, whom we proclaim as universal savior, what right have his disciples to proffer the religion of Joshua and Saul and David?

Let it not be said in support of this inconsistent procedure that the religion of Jesus cannot be understood without an understanding of the history and the religion of Israel through all the centuries of their long past. The grain of truth in this answer does not save it from being a gross misrepresentation of the intelligibility and the sufficiency of the Gospel. Jesus would surely remain what he is were the record of all preceding prophets utterly blotted out. His revelation of God, being the highest we know, is the best able to stand by itself. If *by itself* it does not make known a way of salvation, then it does not with the help of Moses and the prophets.

The Church may cherish the entire body of Hebrew literature for its value in the study of comparative religion, but it should distinguish clearly between that small portion of it that is fit to be incorporated in its religious *standard* and the bulk of it which lacks that fitness.

What the nations need, what we supposedly want them to have, is the Gospel. Why then give them Esther and Kings, Chronicles or Daniel or the Song of Solomon? Why give them any part of the Old Testament that has not a religious value akin to that of the Gospel? Why give them any part of the New Testament which is either at variance with the teaching of Jesus or lacks a kindred religious value? The Chinese, the Japanese and the peoples of India have sacred writings which occasionally excel some parts of the Old Testament and the New. Why then should the Christian Church seek to substitute for these writings of the nations certain writings of our Bible which sustain no sort of vital relation to that pure religion which we wish them to accept? Is not this action of the Church inconsistent, uneconomical, and also expressive of grave indifference toward that which is and which must ever remain central in our religion, namely, the revelation in Jesus?

In view of these considerations it is held that the demand for a new and distinctly *Christian* canon of Scripture is both undeniable and imperative. To ignore this demand is to remain blind to an obvious law of God's dealing with mankind, it is to be guilty of disloyalty to the Captain of our salvation, and it is to cripple the progress of our faith among the unevangelized peoples of the earth.

We pass on to consider the principle on which alone the Christianizing of the Bible can be undertaken. This is not far to seek, nor difficult to be expressed. It is supreme regard for the revelation in Jesus. What that revelation is, the scholars of the present are better able to determine than any generation of the past has been, and hence are better prepared to undertake the construction of a Christian canon. Until the study of the Bible became scientific, and until it had solved certain problems of the origin and growth of the New Testament, it was not possible to speak accurately and authoritatively of the revelation in Jesus. And even this modern attainment, though practically adequate to the task before us, is not to be overrated. It is not yet possible, and may never be possible, to draw an absolutely clear and sure line through the Gospels between the genuine thought of Jesus and the thought of those disciples who compiled these writings. But while this fact may properly warn the scholar against too great positiveness in regard to certain subordinate elements in the teaching of Jesus, it does not imply that the proposed principle is invalid or unavailable. To grant this would be to concede that the Christian religion is essentially vague and indeterminate. The facts, however, are clearly against this concession. We know the *spirit* of Jesus; we know what great *truths* sustained his soul and guided him in his work; we know what he *wanted* of men. These facts now stand out clearly for the historical student, and are not brought into serious question by the intimate manner in which they are sometimes blended with the views of the evangelists.

Here then in the indisputable elements of the revelation in Jesus is the standard of the Christian religion, as far as that exists in written documents. What these elements are is a question to be answered by historical investigation.

Yet while the revelation in Jesus furnishes the sole authoritative standard of the Christian religion, it would be an unspeakable loss to exclude from the new canon those elements of the Old Testament and the New which are closely akin to this revelation. The truth of the Gospel had lofty spiritual antecedents. It did not rise precipitately from the expanse of the preceding Jewish faith, nor is there a precipitate drop as we pass along from it to the thought of the early Christian Church. The Old Testament truths which nourished the spirit of Jesus are to a degree Christian in essence, and in a yet higher degree is that term applicable to some of the utterances of early disciples. What matter in the Old Testament *is* truly akin to the revelation in Jesus is of course a question to be answered by historical comparative investigation.

If, at this point, the objection be made that the results of this method will vary according to the insight and predilections of those who use it, we will not deny that the objection has a certain force. Nevertheless we hold that this concession in no wise invalidates the method of the proposed change. The present collection of writings in the Old Testament and the New is the slow result of a multitude of individual judgments. There was opposition, sometimes continued for centuries, to this or that book now found in the Bible, and there were voices raised in favor of certain other books which were finally left out of the collection, voices of weight and representative of some section of the Christian Church. Yet this method of procedure, in which individual preference played a large part, led to a result of very great practical value. In the present case, where we speak of reducing the Bible to a Christian basis, individual judgment will have a more restricted part since we have in the revelation of Jesus the clearest religious standard ever given to men. It may be that no two independent students would *always* agree on just how much of this or that Old Testament or New Testament writing is akin to the revelation in Jesus, but it cannot be doubted that there would be a very large measure of agreement. This is all that could be expected, all that is practically to be desired.

It is to be remembered here that the question of less or more material akin to the revelation in Jesus is not the fundamental and main issue. The Christian standard is in the Gospel. All else, though it may be of great value, is in a class by itself. Its worth for Christian life is according to its obvious harmony with that standard.

Passing now to the character and significance of such an undertaking as the present, we do not expect the reader to accept at once all our conclusions. Men may agree in regard to historical and literary facts and differ on the proper inferences to be drawn from those facts and even on the value of the facts themselves. But however widely men may differ as to the significance of Christianizing the Bible, they will surely be nearer together than they are now in regard to some of the leading doctrines of the traditional Bible.

What is now to be said of the consequences of reducing the Bible to a Christian basis will, we think, be generally admitted by those who admit the test of what is indeed Christian.

We proceed to note briefly two somewhat outward features of a Christianized Bible. First, it is *homogeneous*, not a book of *various* religions, as is the case with the traditional Bible, but a book of *one* religion. It will not be possible to consult the Christianized Bible as a source of information on the secular history of the Hebrew people or their antiquities, on their religious laws and sacrifices, or on their social and domestic life. This standard will not yield two or more essentially different conceptions of God and man and life. It will thus lose in mere variety of material in comparison with the traditional Bible, but will gain immensely in clearness and force.

Second, the Christianized Bible is relatively *short.* The oldest collection of the Master's sayings would fill about seven pages in the Standard American Revision, and all his authentic teaching some twenty-six pages. From the New Testament, exclusive of the first three Gospels, we have material akin to the revelation in Jesus that would fill approximately ten pages in the American Revision, and from the Old Testament what would fill about thirty-eight pages. Hence the new Christian canon consists of some seventy-four pages, the page of the Standard American Revision being taken as the measure. It is therefore approximately one sixteenth the size of the traditional Bible.

We pass on from these two outward features to a nearer consideration of the significance of a Christianized Bible.

It is obvious that, if the Bible were reduced to the standard of Jesus, the attention of the Church would be concentrated on a relatively small amount of matter, on that which is really vital. The Church has paid dearly in the past, and pays dearly now, for its failure to discriminate between the Bible and the Christian standard, or, in other words, for its blind worship of a book. Generation after generation has spent much of its time in the attempt to extract religious truth out of biblical writings that are purely secular in character, and much also in the attempt to find a Christian meaning in books which nowhere rise to the level of the standard to which the Christian is held.

The clear and definite emergence of the Christian standard from the vast and heterogeneous mass of the Scriptures will necessitate a reconstruction of belief on various fundamental subjects. It will release the Christian from the incongruities and weaknesses of mixed standards, and will initiate a higher order of faith. Let this be briefly illustrated.

When we learn to think of God as Jesus did, we can no longer speak of him as "a man of war" who marches at the head of his chosen hosts in campaigns for the enslavement or extermination of other tribes and peoples; no longer speak of him as a "jealous" God who visits the iniquities of the fathers upon the children, or as a local and partisan God who deals with one people in mercy and with another in bare justice; no longer think of him as pleased with any outward worship, such as costly sacrifices and fastings and the infliction of physical pain on one's self; no longer think of him as a God who in one epoch forgives sin because of his own forgiving character, but who in another epoch must be constrained thereto by events that work upon him from without; and no longer think of him as in any peculiar sense the God of the past or the God of the future, or as the God of the invisible world rather than of the visible.

In place of these and all similar conceptions we shall have only the large, self-consistent, unmatched thought of the Master.

Again, with the emergence of the Christian standard from the rest of the Scriptures there will come a different view of Jesus. We shall no longer see him through the medium of Greek philosophy or the popular Messianism of his own day; no longer speak of him as having preexisted, as having been the active agent in the creation of the world, and as having revealed himself in a measure to the prophets of the Old Testament; no longer regard him as having lived a dual life, or as standing over against God with a consciousness essentially unlike that of other men; no longer think of him as having wielded any extraordinary power save such as flowed naturally and inevitably from the pure fountain of his inner life of faith and love; no longer think of him as being, like God, the object of human worship, but rather as the unique pattern and inspirer of the acceptable worship of God; no longer see in him and his work a special law of redemption, but rather a perfect illustration of an eternal law, operative, however feebly, among all men from the beginning of history, operative at present, and to be operative to the end of the record of our wayward struggling race; no longer think of him as standing outside the kingdom of God in the world to come, but rather as a member of that kingdom, the first-born among many brothers, the glory and crown of redeemed humanity. We shall no longer confuse the Jesus of human speculation with the historical Jesus, but we shall think of him as he thought of himself.

Yet once more, we may illustrate the significance of a Christianized Bible in the reconstruction of belief by reference to the Church. Not the least remarkable and emancipatory will be the change of thought in this sphere.

With the emergence of the Christian standard, and the clear recognition of what it does *not* contain, we shall no longer think of the Church as having been contemplated by Jesus, much less as founded by him; no longer think of membership in the Church as being essentially more sacred than membership in the State; no longer think of any Christian rite as being either necessary to salvation or even as helpful thereto save as we *make* it so, regarding it merely as a symbol of some spiritual reality; no longer regard the Church as a unique and eternal institution whereby the purpose and counsels of God are exclusively made known to the successive generations of men, but only as one agent which has signally contributed to this end; no longer strive with one another for the supremacy of this or that form of Church government and worship, recognizing at last that all are of purely human origin, and desirable or undesirable according as they promote the spirit of the Gospel; no longer admit that any officer in the Church, from the Congregational deacon to the Metropolitan of Moscow and the Pope of the universal Roman Church, has one shred of authority except that which men freely give him and that which inheres in his own personal character.

There is still another quarter in which the significance of a Christianized Bible must be fundamental and far-reaching. The emergence of the Christian standard will bring, as we have suggested, a reconstruction of belief; we now add that it must bring an age of new power. We cannot tell the measure of this power in advance, for never yet has the Church had this standard, but we have reason to believe that it will far surpass any manifestation of spiritual power in the centuries past.

This belief is variously grounded. In the first place, it is grounded in that fact of concentration on the Christian element in the Bible of which we have spoken. There is no sort of inspiration to noble living in very many parts of the Scriptures, but high inspiration is found in other parts. It cannot therefore be doubted what result would follow from a constant worshipful concentration on those parts that are surcharged with spiritual force.

Again, the belief that an age of religious power hitherto unknown will be introduced with the emergence of the Christian standard is well anchored in the fact that this emergence would bring the exaltation of Jesus and his type of religion. The sheer force of his personality broke the bondage of his first disciples to the past, and invested them with a spiritual energy which within three centuries made them and their successors the predominant factor in the life of the Roman world. That personality is active now through the Gospel, and no act within human power could so heighten the influence of that fact as would the recognition of the supremacy of the Gospel by the reduction of the Bible to a Christian basis. In this new canon Jesus would come at last into his own; and therefore the emergence of this Christian standard in the consciousness of the Church would bring a deepening of the impress of his life and character. From this deeper impress there would inevitably flow a steadier, purer and stronger spiritual power.

Finally, the belief that the reduction of the Bible to a Christian basis will introduce an age of new and higher religious power flows from the indisputable fact that it will bring an age of greater religious freedom. Jesus stood forth unconventional, unfettered, spiritually free in a time of universal bondage to tradition. The Church, however, has never even distantly approached the realization of his freedom; on the contrary, it has scarcely risen in this respect above the level of the Judaism of Jesus' day. It has been bound by the theology of the fathers of the third, fourth and fifth centuries, bound by the deliverances of the early councils, bound by the traditions of the Roman Church, bound by modern confessions and dogmas, and bound by the tenets of denominational leaders. Bondage of this sort, now as in the time of Jesus, darkens the firmament of truth, weakens the spirit of loyalty to Jesus, and checks all the nobler development of the soul. But with the emergence of the Christian standard, dominated as it is by a Person who was characterized in the highest degree by spiritual freedom, there must come into the Church more of this freedom, and with its coming, as with the coming of the genial warmth of spring, there will be a quickening and manifestation of spiritual power.

Such appears to be the significance of Christianizing the Bible. It may well be that it is here much underrated, for it would be difficult indeed to speak of it too highly. The power of Jesus to affect human society cannot be known until the standard by which he lived is fairly tried. That standard has thus far been obscured by intimate association with other standards of supposedly divine origin and by interpretations fundamentally at variance with the views which Jesus held concerning both God and himself. When that standard is separated from the Bible and enters somewhat into the minds of Christian people, there may well be seen, on a far vaster scale, what appeared once in the lives of a little company of Galilean disciples—a wonderful enfranchisement of spirit and a yet more wonderful accession of personal power.

If Jesus, when enswathed in the bands of an elaborate literature, supposed to be inspired in a wholly unique manner, and in the later bands of an authoritative interpretation of that literature, has yet exercised an uplifting influence through nineteen centuries, what may he not do when allowed to present his own religion and to have his presentation accepted as authoritative? No one can tell. The men who come after us, a generation near or remote, who shall know the very religion of Jesus through a clear and deep experience, who shall move toward God, as it were, hand in hand with the Truth, and other generations yet more distant, whose experience of these things shall have the subtle reënforcement of a long heritage from spirits of the higher order, will show whether the anticipations of this hour are too bold and confident.

PART ONE

THE STANDARD IN JESUS

INTRODUCTORY NOTE

It is conceded at once that our knowledge of what Jesus said is only an approximation—a vital and golden approximation, we may believe, but still an approximation—not a knowledge full and accurate. It is quite evident that such knowledge was not possessed even by the first evangelists, and there is no ground to hope that it will ever be attained. The Aramaic words of Jesus have passed away. On these as the ultimate source were based the reports of his teaching which, coming down through the medium of Aramaic writings but more largely, it is thought, through that of oral tradition, appeared in the Greek language in the latter part of the first century. When, therefore, one now attempts to set forth what Jesus really said, one cannot claim to do more than to turn the best light of the present on the literary and historical problems that are involved in this attempt.

In the following pages are given the bare results of such an attempt, for the aim is not to interpret the sayings of Jesus, or to discuss their permanent value, but to present them in their simplicity, critically sifted and wholly unencumbered by the large amount of more or less irrelevant matter that has come down to us with them out of the dim past.

We presuppose several conclusions which have been reached by scientific investigation of the documentary sources of Christianity. These are: (1) The wholly natural manner in which the story of the life and teaching of Jesus came into existence. (2) The priority of the Gospel of Mark and the dependence upon it of the Gospels of Matthew and Luke. (3) The independent use by Matthew and Luke of a source (or sources) from which they both derived words of Jesus that are not contained in Mark. And (4) the non-historical character of the fourth Gospel. All these conclusions are accepted as definitely settled.

As regards the order and the method of presenting those words of Jesus which are accepted as genuine, these points are to be noted: (1) Words of Jesus contained in our primitive Gospel (Mark) are presented first and in the sequence in which they stand in that writing. The repetition of these words in Matthew and Luke, or in one of them, is ignored as unimportant for the present purpose. (2) Of the sayings that are found both in Matthew and Luke, in versions that usually differ somewhat from each other, that version is presented which appears to have the best claim to preserve the original thought. (3) Words ascribed to Jesus in the narrative of cures and other "mighty works," being inseparable from those works and cures, are not cited, but are left in this area of controversy. It may be remarked, however, that their omission does not materially affect the record of his teaching.

Words attributed to Jesus in the first three Gospels which are not included in Chapters I to IV fall into two groups: those whose genuineness is doubted, and those whose genuineness is denied. It is not in keeping with the purpose of this work either to include these words or to state the grounds on which they are left out.

CHAPTER I[1]

THE STANDARD IN THE OLDEST NARRATIVE OF THE MINISTRY

1. To Simon and Andrew who were fishing in the Lake of Galilee:[2]

"Come, follow me, and I will make you fish for men."
Mark 1:17.

2. To Simon and others early on the next day after his initial work in Capernaum:

"Let us go somewhere else, to the neighboring country towns, that I may preach in them, too, for that is why I came out here."
Mark 1:38.

3. To scribes in the house of Levi, a tax-collector in Capernaum:

"It is not well people but the sick who have to have the doctor. I did not come to invite the pious but the irreligious."
Mark 2:17.

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[1] Connecting and introductory words in this and in the following chapters are taken from the context of the respective sayings. About ninety-five per cent of the genuine sayings of Jesus in Mark are copied in Matthew and Luke, or in one of them, with or without modification.

[2] With the permission of the University of Chicago Press, the sayings of Jesus, as also those New Testament texts which are given in Part Three, are quoted from the translation of the New Testament by Edgar J. Goodspeed, 1923.

4. In the same place, to disciples of John the Baptist and to Pharisees in answer to the question why his own disciples did not fast:

> "Can wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But a time will come when the bridegroom will be taken from them and when that day comes, they will fast.
>
> No one sews a patch of unshrunken cloth on an old coat; or if he does, the patch tears away, the new from the old, and makes the hole worse than ever. And no one pours new wine into old wineskins; or if he does, the wine bursts the skins, and the wine is lost and the skins too. New wine has to be put into fresh skins." Mark 2:19-22.

5. To Pharisees in defense of his disciples who were walking with him on the Sabbath through fields of wheat near Capernaum and who picked some of the heads to eat:

> "Did you never read what David did, when he was in need and hungry, he and his men? How is it that he went into the house of God when Abiathar was high priest, and ate the Presentation Loaves, which is against the law for anyone but the priests to eat, and gave some to his companions too? The Sabbath was made for man, not man for the Sabbath, and so the Son of Man is master even of the Sabbath." Mark 2:25-28.

6. To scribes from Jerusalem, gathered in a house, probably in Capernaum, who said that he drove out demons by the help of Beelzebub:

"How can Satan drive Satan out? If a kingdom is disunited, that kingdom cannot last. And if a household is disunited, that household cannot last. And if Satan has rebelled against himself and become disunited, he cannot last but is coming to his end. But no one can go into a strong man's house and carry off his property unless he first binds the strong man; after that he can plunder his house.

I tell you, men will be forgiven for everything, for all their sins and all the abusive things they say. But whoever reviles the Holy Spirit can never be forgiven, but is guilty of unending sin."

Mark 3:24-29.

7. To those who told him that his mother and brothers were standing outside the door (Peter's house in Capernaum?) and asking for him:

"Who are my mother and my brothers?"

Then looking around at those sitting about him he said:

"Here are my mother and my brothers! Whoever does the will of God is my brother and sister and mother."

Mark 3:33-35.

8. The parable of the Sower, spoken to a crowd by the Lake of Galilee:

"Listen: A sower went out to sow, and as he was sowing, some of the seed chanced to fall by the path, and the birds came and ate it up. Some of it fell on rocky ground, and where there was not much soil, and it sprang up at once because the soil was not deep, but when the sun came up, it was scorched, and withered up because it had no root. Some of the seed fell among the thorns, and the thorns grew up and choked it, and it yielded no grain. And some fell on good soil and came up and grew and yielded thirty, sixty, even a hundred fold. Let him who has ears be sure to listen!" Mark 4:3-9.

9. Still to the crowd by the lake, two sayings:

"Do people get out the lamp and then put it under the peck measure, or under the bed, instead of putting it up where it belongs? For no one hides anything except for the purpose of sometime bringing it to light again, and people keep things secret only to reveal them some day. If anyone has ears let him be sure to listen!

"Take care what you hear. The measure you give will be given to you, and even more beside. For people who have will have more given them, and from people who have nothing, even what they have will be taken away." Mark 4:21-25.

10. Parable of the Automatic Ground: [8]

"The reign of God is like a man scattering seed on the ground, and then sleeping at night and getting up by day, while the seed sprouts and comes up, without his knowing it. The ground of itself is productive, putting forth first a blade, then a head, then fully developed wheat in the head. But as soon as the crop will let him, the man goes in with his sickle, for the harvest time has come." Mark 4:26-29.

11. Parable of the Mustard Seed:

"How can we find any comparison for the reign of God, or what figure can we use to describe it? It is like a mustard seed, which, when sown in the ground, though it is the smallest of all the seeds in the world, yet once sown, comes up and grows to be the largest of all the plants, and produces branches so large that the wild birds can roost under the shelter of it." Mark 4:30-32.

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[8] This parable and the following one were probably spoken by the lake.

12. To people in Nazareth who took offense at him:

"A prophet is treated with honor everywhere except in his native place and among his relatives and at his home."
Mark 6:4.

13. To the Twelve when he sent them out in Galilee by twos:

(He forbade them to take anything for the journey except a staff—no bread, no bag, no small change even in their girdles; they were to go in sandals, and not to wear two shirts.[4]) "Whenever you go to stay at a house, remain in it till you leave that place. If any place refuses to receive you or to listen to you, when you leave it shake off the very dust from the soles of your feet as a warning to them." Mark 6:8-11.

14. To the Twelve on their return to him after their tour in Galilee:

"Come away by yourselves to some quiet place, and rest a little while." Mark 6:31

15: To Pharisees and Jerusalem scribes who asked why his disciples ate without first a ritual cleansing of the hands:

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[4] Verses 8-9 are bracketed because not formally a quotation.

"It was about you hypocrites that Isaiah prophesied so finely in the words,

'This people honor me with their lips,
Yet their hearts are far away from me;
But their worship of me is all in vain
For the lessons they teach are but human precepts.'

You give up what God has commanded and hold fast to what men have handed down. How skilful you are in nullifying what God has commanded in order to observe what has been handed down to you. For Moses said, 'Honor your father and your mother,' and again, 'Whoever abuses his father or mother must be put to death.' But you say, 'If a man says to his father or mother, "Anything of mine that might have been of use to you is Korban" ' (a gift consecrated to God), you let him off from doing anything more for his father or mother, and so you nullify what God has said by what you have handed down. You have many such practices." Mark 7:6-13.

Then to the people:

"Listen to me, all of you, and understand this. Nothing that goes into a man from outside can pollute him. It is what comes out of a man that pollutes him." Mark 7:15.

A little later, to his disciples in the house who asked the meaning of his figure, he said:

"Have not even you any understanding then? Do you not see that nothing that goes into a man from outside can pollute him, since it does not go into his heart but into his stomach and then is disposed of? It is what comes out of a man that pollutes him.

For it is from inside, from men's hearts, that designs of evil come; immorality, stealing, murder, adultery, greed, malice, deceit, indecency, envy, abusiveness, arrogance, folly—all these come from inside, and they pollute a man." Mark 7:18-23.

16. To Pharisees who asked for a sign from Heaven:

"Why do the men of this day ask for a sign? I tell you, no sign will be given them." Mark 8:12.

17. To his disciples while crossing the Lake of Galilee when they had discovered that they had only one loaf of bread with them:

"Look out! Be on your guard against the yeast of the Pharisees and the yeast of Herod!" Mark 8:15.

18. To his disciples while walking near Cæsarea Philippi:

"Who do people say that I am?"

And again,

"But who do you say that I am?" Mark 8:27-29.

19. To Peter who reproved him for saying that he must be put to death:

"Out of my sight, Satan! For you do not side with God but with men." [5] Mark 8:33.

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[5] This rendering departs somewhat from that of Goodspeed.

20. To his disciples and others on the same occasion:

"If anyone wants to go with me, he must disregard himself, and take his cross and follow me. For whoever wants to preserve his own life will lose it, and whoever loses his life for me and for the good news will preserve it. For what good does it do a man to gain the whole world and yet part with his life? For what can a man give to buy back his life? For if anyone is ashamed of me and my teaching in this unfaithful and sinful age, then the Son of Man will be ashamed of him, when he comes back in his Father's glory, with the holy angels. I tell you, some of you who stand here will certainly live to see the reign of God come in its might." Mark 8:34-9:1.

21. To this question of his disciples, "Why do the scribes say that Elijah has to come first?" he replied:

"Elijah does come first, and reforms everything, and does not the Scripture say of the Son of Man that he will suffer much and be refused? Why, I tell you, not only has Elijah come, but people have treated him just as they pleased, as the Scripture says about him." Mark 9:12-13.

22. To his disciples while journeying from Cæsarea Philippi through Galilee:

"The Son of Man is to be handed over to men, and they will kill him, and three days after he is killed he will rise again."
Mark 9:31.

23. To his disciples in Capernaum:

"What was it that you were discussing on the way?"

And again, when they were silent, for they had been discussing which of them was greatest:

"If anyone wishes to be first, he must be the last of all and the servant of all."

And then, having placed a child in the midst of them:

"Whoever welcomes one child like this on my account is welcoming me and whoever welcomes me, welcomes not me but him who has sent me." Mark 9:33-37.

24. To his disciples after they had tried to stop a man from using the name of Jesus in his work of healing, because he did not join them:

"Forbid him not, for there is no one who will use my name to do a mighty act, and be able soon after to abuse me. For the man who is not against us is for us. For whoever gives you a cup of water to drink on my account, I tell you, will certainly not fail to be repaid. And whoever causes one of these humble believers to fall might better have a great millstone hung around his neck and be thrown into the sea. If your hand makes you fall, cut it off. You might better enter upon life maimed, than go with both your hands to the pit, into the fire that cannot be put out. And if your foot makes you fall, cut it off. You might better enter upon life crippled, than be thrown with both your feet into the pit. And if your eye makes you fall, tear it out. You might better get into the Kingdom of God with only one eye than be thrown with both your eyes into the pit, where the worm that feeds upon them never dies and the fire is never put out. . . . Everyone must be seasoned with fire. Salt is a good thing, but if salt loses its strength, what will you use to season it? You must have salt within you, and live in peace with one another." Mark 9:39-50.

25. To Pharisees who, while Jesus was traveling in Perea, asked if divorce was lawful, and quoted Moses in favor of it:

"It was on account of your perversity that he laid down that law for you. But from the beginning of the creation, 'God made them male and female. Therefore a man must leave his father and mother, and he and his wife must become one,' and so they are no longer two but one. Therefore what God has joined together man must not try to separate."

Later, in the house, to his disciples:

"Anyone who divorces his wife and marries another woman commits adultery against his former wife, and if a woman divorces her husband and marries another man, she is an adulteress."

Mark 10:5-12.

26. To his disciples who would stop the bringing of children to him for his touch:

"Let the children come to me; do not try to stop them, for the Kingdom of God belongs to such as they. I tell you, whoever does not accept the Kingdom of God like a child shall not enter it at all." Mark 10:14-15.

27. To a man who, addressing him as "good teacher," asked how he might gain eternal life:

> "Why do you call me good? No one is good but God himself. You know the commandments—'Do not murder, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother.' "

Then when the man said he had always kept these commandments:

> "There is one thing that you lack. Go, sell all you have, and give the money to the poor, and then you will have riches in heaven; and come back and be a follower of mine."

And then, to his disciples, after the man, who was rich, had gone away sorrowful:

> "How hard it will be for those who have money to enter the Kingdom of God!"

This word amazed them and he added:

> "My children, how hard it is to enter the Kingdom of God! It is easier for a camel to get through the eye of a needle than for a rich man to get into the Kingdom of God!"

Then, after their astonished question, "Then who can be saved?" He said:

> "For man it is impossible but not for God, for anything is possible for God."

Finally, to Peter who reminded him that he and the other disciples had left all in following him:

"I tell you, there is no one who has given up home or brothers or sisters or mother or father or children or land for me and for the good news, but will receive now in this life a hundred times as much in homes, brothers, sisters, mothers, children, and lands, though not without persecution—and in the coming age eternal life. But many who are first now will be last then, and the last will be first." Mark 10:17-31.

28. To the Twelve on the way to Jerusalem:

"See! We are going up to Jerusalem, and the Son of Man will be handed over to the high priests and scribes, and they will condemn him to death and hand him over to the heathen and they will ridicule him and spit on him and flog him and kill him; and three days after he will rise again." Mark 10:33-34.

29. To James and John when they asked for the first places in his glory:

"You do not know what you are asking for. Can you drink what I am drinking, or undergo the baptism that I am undergoing?"

To their affirmation that they could, he replied:

"Then you shall drink what I am drinking, and you shall undergo the baptism that I am undergoing, but as for sitting at my right or at my left, that is not mine to give; but belongs to those for whom it is destined."

To the other apostles who were indignant at James and John:

"You know that those who are supposed to rule the heathen lord it over them, and their great men tyrannize over them; but it is not to be so among you. Whoever wants to be great among you must be your servant, and whoever wants to hold the first place among you must be everybody's slave. For the Son of Man himself has not come to be waited on, but to wait on other people, and to give his life to free many others."

Mark 10:35-45.

30. To those whose traffic in the Temple he had broken up:

"Does not the Scripture say, 'My house shall be called a house of prayer for all the nations?" But you made it a robbers' cave."
Mark 11:17.

31. About the might of faith: [6]

"Have faith in God! I tell you, whoever says to this mountain, 'Get up and throw yourself into the sea!' and has no doubt in his mind, but has faith that what he says will happen, shall have it." Therefore I tell you, whenever you pray or ask for anything, have faith that it has been granted you, and you shall have it. And whenever you stand up to pray, if you have a grievance against anyone, forgive him, so that your Father in heaven too may forgive you your offenses." Mark 11:23-25.

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[6] Matt. 17:20; 21:21; and Luke 17:6 may all be variants of this word in Mark.

32. To officials in the Temple[7] who asked him from whom he had authority to do what he was doing:

"Let me ask you one question, and if you answer me, I will tell you what authority I have for doing as I do. Was John's baptism from heaven or from men? Answer me."

When they said they did not know, he added:

"Nor will I tell you what authority I have for doing as I do."
Mark 11:27-33.

33. The Parable of the Wicked Vinedressers:

"A man once planted a vineyard and fenced it in and hewed out a wine-vat and built a watch tower, and he leased it to tenants and left the neighborhood. At the proper time he sent a slave to the tenants to get from them a share of the vintage. And they took him and beat him and sent him back empty-handed. And again he sent another slave to them. And they beat him over the head and treated him shamefully. And he sent another; and him they killed; and so with many others, some they beat and some they killed. He still had one left to send, a dearly loved son. He sent him to them last of all, thinking, 'They will respect my son.' But the tenants said to one another, 'This is his heir! Come on, let us kill him, and the property will belong to us!' So they took him and killed him, and threw his body outside of the vineyard. What will the owner of the vineyard do? He will come back and put the tenants to death and give the vineyard to others. Did you never read this passage of Scripture:

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[7] The next four sayings and the sixth were probably, like this one, spoken in the Temple courts.

'That stone which the builders rejected
Has become the cornerstone;
This came from the Lord
And seems marvelous to us.' " Mark 12:1-11.

34. To Pharisees and Herodians who asked whether it was right to pay taxes to Cæsar:

"Why do you put me to such a test? Bring me a denarius to look at."

When they had brought it, he asked:

"Whose head and title is this?"

And when they said, "The emperor's," he said:

"Pay the emperor what belongs to the emperor, and pay God what belongs to God." Mark 12:15-17.

35. To Sadducees who asked to which of seven brothers, who in succession had married the same woman, she should belong in the resurrection:

"Does not this show that you are wrong, and do not understand either the Scriptures or the power of God? For when people rise from the dead, there is no marrying or being married, but they live as angels do in heaven. But as to the dead being raised, have you never read in the Book of Moses, in the passage about the bush, how God said to him, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? He is not God of dead men but of living! You are entirely wrong." Mark 12:24-27.

36. To a scribe who asked which was the first of all commands:

"The first is, 'Hear, Israel! The Lord our God is one lord, and you must love the Lord your God with your whole heart, your whole soul, your whole mind, and your whole strength.' And this is the second: 'You must love your neighbor as you do yourself.' No other command is greater than these."

And then, after the scribe made a thoughtful response, he said:

"You are not far from the Kingdom of God!"

Mark 12:29-34.

37. A question of Jesus in the Temple:

"How can the scribes say that the Christ is a son of David? David himself, under the influence of the holy Spirit, said, 'The Lord has said to my lord, "Sit at my right hand until I put your enemies under your feet." ' David himself calls him lord, and how can he be his son?" Mark 12:35-37.

38. Warning against the scribes:

"Beware of the scribes who like to go about in long robes and to be saluted with respect in public places, and to have the front seats in the synagogues and the best places at dinners—men that eat up widow's houses and to cover it up make up long prayers! They will get a far heavier sentence!" Mark 12:38-40.

39. To his disciples, in the Temple, when he saw,

among the rich who were making large gifts, a poor woman drop one cent into the treasury:

"I tell you that this poor widow has put in more than all these others who have been putting money into the treasury. For they all gave of what they had to spare, but she in her want has put in everything she possessed—all she had to live on."
Mark 12:43-44.

40. To a disciple who spoke admiringly of the Temple, just after they had gone out:

"Do you see these great buildings? Not one stone shall be left here upon another that shall not be torn down." Mark 13:2.

41. To those who, in Simon's house in Bethany, found fault because a woman poured some very costly perfume on his head:

"Leave her alone. Why do you bother her? It is a fine thing that she has done to me. For you always have the poor among you, and whenever you please you can do for them, but you will not always have me. She has done all she could; she has perfumed my body in preparation for my burial. I tell you, wherever the good news is preached all over the world, what she has done will also be told, in memory of her." Mark 14:6-9.

42. To his disciples while in Bethany, in preparation for the Passover:

"Go into the city, and you will meet a man carrying a pitcher of water. Follow him, and whatever house he goes into, say to the man of the house, 'The Master says, "Where is my room where I can eat the Passover supper with my disciples?"' And he will show you a large room upstairs, furnished and ready. Make your preparations for us there." Mark 14:13-15.

43. To his disciples while at the table in a private house in Jerusalem:

"I tell you, one of you is going to betray me—one who is eating with me."

And as one and another said, "Can it be I?" he added:

"It is one of the Twelve, who is dipping his bread in the same dish with me. For the Son of Man is indeed to go away, as the Scriptures say of him, but alas for the man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born."

Then, having blessed and broken a loaf, he said:

"Take this. It is my body;"

and having given thanks for the wine cup and having given it to them, he said, after all had drunk from it,

"This is my blood which ratifies the agreement, and is to be poured out for many people. I tell you, I will never drink the product of the vine again till the day when I shall drink the new wine in the Kingdom of God." Mark 14:18-25.

44. Words during the last night on the Mount of Olives:

(*a*) To the Twelve:

"You will all desert me, for the Scriptures say, 'I will strike the shepherd and the sheep will be scattered.' "

(*b*) To Peter who had declared that he at any rate would not desert him:

"I tell you, this very night before the cock crows twice, you yourself will disown me three times!"

(*c*) To the disciples in Gethsemane:

"Sit down here while I pray."

Then to Peter, James, and John, whom he had taken along with him:

"My heart is almost breaking. You must stay here and keep watch."

(*d*) In prayer to God:

"Abba, anything is possible for you! Take this cup away from me! Yet not what I please but what you do!"

(*e*) Later to Peter:

"Simon, are you asleep? Were you not able to watch for one hour? You must all watch and pray that you may not be subjected to trial. One's spirit is eager, but human nature is weak."

(*f*) Finally, to the three disciples, after other withdrawals from them for prayer:

"Are you still sleeping and taking your rest? It is enough![8] The time has come. See! the Son of Man is betrayed into the hands of wicked men. Get up, let us be going. Look! here comes my betrayer!"

Mark 14:27, 30, 32, 34, 36, 37-38, 41-42.

45. Words at his arrest:

"Have you come out to arrest me, with swords and clubs, as though I were a robber? I have been among you day after day in the Temple, teaching, and you never seized me. But let the Scriptures be fulfilled!" Mark 14:48-49.

46. To the high priest who asked if he were the Christ:

"I am! and you will all see the Son of Man seated at the right hand of the Almighty and coming in the clouds of the sky!"

Mark 14:62.

47. To Pilate who asked if he were the king of the Jews he answered:

"Yes." Mark 15:2.

Here end the words of Jesus according to the oldest narrative of his ministry.

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[8] This sentence is different in Goodspeed.

NOTE: Mark 8:31, though not a quotation, may, in view of vs. 32; 9:31, and 10:33, be classed with the direct quotations of Jesus' words.

CHAPTER II[1]

WORDS OF JESUS THAT ARE VARIOUSLY OR IDENTICALLY GIVEN BOTH IN MATTHEW AND LUKE

1. To disciples and others on a mountain-side near Capernaum:

"Blessed are you who are poor, for the Kingdom of God is yours!

Blessed are you who are hungry now, for you will be satisfied!

Blessed are you who weep now, for you will laugh!

Blessed are you when people hate you and exclude you and denounce you and spurn the name you bear as evil, on account of the Son of Man. Be glad when that happens, and leap for joy, for you will be richly rewarded in heaven, for that is the way their forefathers treated the prophets."

Luke 6:20-23; Matt. 5:3, 6, 11-12.

"I tell you who hear me, love your enemies, treat those who hate you well, bless those who curse you, pray for those who abuse you. To the man who strikes you on the cheek, offer the other also, and from the man who takes away your coat, do not keep back your shirt either. Give to everyone that asks of you, and if anyone takes away what is yours, do not demand it back. And treat men just as you wish them to treat you. If you love only those who love you, what merit is there in that? For even godless people love those who love them. And if you help only those who help you, what merit is there in that? Even godless people act in that way. And if you lend only to people from whom you expect to get something, what merit is there in that? Even godless people lend to godless people, meaning to get it back again in full. But love your enemies, and help them, and lend to them, never despairing, and you will be richly rewarded, and you will be sons of the Most High, for he is kind even to the ungrateful and the wicked. You must be merciful, just as your Father is." Luke 6:27-36; Matt. 5:39-40, 42, 44-45; 7:12.

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[1] In presenting this material we follow Luke's order because Matthew, disregarding the chronological sequence of Jesus' sayings, groups them by subjects. The Lucan text also is usually preferred on textual and other grounds. The location of some sayings of this group is undetermined.

"Do not judge others, and they will not judge you. Do not condemn them, and they will not condemn you. Excuse others and they will excuse you. Give and they will give to you; good measure, pressed down, shaken together, and running over, they will pour into your lap. For the measure you use with others, they in turn will use with you." Luke 6:37-38; Matt. 7:1-2.

"Can one blind man lead another? Will they not both fall into a hole?" Luke 6:39; Matt. 15:14.

"A pupil is not better than his teacher, but every pupil when he is fully trained will be like his teacher."
Luke 6:40; Matt. 10:24-25.

"Why do you keep looking at the speck in your brother's eye, and pay no attention to the beam that is in your own? How can you say to your brother, 'Brother, just let me get that speck out

of your eye,' when you cannot see the beam in your own eye? You hypocrite! First get the beam out of your own eye, and then you can see to get out the speck in your brother's eye. For sound trees do not bear bad fruit, nor bad trees sound fruit. Every tree is known by its fruit. They do not pick figs off thorns, or gather grapes from brambles. A good man, out of the good he has accumulated in his heart, produces good, and a bad man, out of what he has accumulated that is bad, produces what is bad. For his mouth says only what his heart is full of."
Luke 6:41-42, 43-44; Matt. 7:16-18 (12:33).

"Why do you call me 'Lord, Lord!' and do not what I tell you?"
Luke 6:46; Matt. 7:21.

"If anyone comes to me and listens to this teaching of mine and acts upon it, I will show you whom he is like. He is like a man who was building a house, who dug deep and laid his foundation upon the rock, and when there was a flood the torrent burst upon that house, and could not shake it, because it was well built. But the man who listens to it, and does not act upon it, is like a man who built a house on the ground without any foundation. The torrent burst upon it, and it collapsed at once, and the wreck of that house was complete."
Luke 6:47-49; Matt. 7:24-27.

2. To messengers from John the Baptist who came to ask Jesus whether he was "the coming one":

"Go and report to John what you have seen and heard. The blind are regaining their sight, the lame can walk, the lepers are being cured and the deaf can hear, the dead are being raised and good news is being preached to the poor. And blessed is the man who finds nothing that repels him in me."

Luke 7:22-23; Matt. 11:4-6.

3. To a crowd in regard to John:

"What was it that you went out into the desert to look at? A reed swaying in the wind? Then what did you go out there to see? A man luxuriously dressed? Men who wear fine clothes and live in luxury, you find in palaces. Then what did you go out there to see? A prophet? Yes, I tell you, and far more than a prophet! This is the man of whom the Scripture says:

'Here I send my messenger on before you,
He will prepare the road ahead of you.'

I tell you, among men born of women there is none greater than John; and yet those who are of little importance in the Kingdom of God are greater than he. To what can I compare this present age? It is like children sitting about in the bazaars, and calling out to their playmates,

'We have played the flute for you, and you would not dance!
We have wailed and you would not beat your breasts!'

For when John came, he neither ate nor drank, and people said, 'He has a demon!' Now that the Son of Man has come, he does eat and drink, and people say, 'Look at him! A glutton and a drinker, the companion of tax-collectors and irreligious people!' And yet wisdom is vindicated by her actions!"

Luke 7:24-28, 31-35; Matt. 11:7-11, 16-19.

4. To a man on the road who offered to follow him:

"Foxes have holes and wild birds have nests, but the Son of Man has no where to lay his head." Luke 9:58; Matt. 8:20.

5. To one who asked leave to bury his father before he should join Jesus:

"Leave the dead to bury their own dead; you must go and spread the news of the Kingdom of God."

Luke 9:60; Matt. 8:22.

6. About the need of the field: [2]

"The harvest is abundant enough, but the reapers are few. So pray to the owner of the harvest to send reapers to gather it."

Luke 10:2; Matt. 9:37-38.

7. Two words to the Twelve when they went out in Galilee to announce the Kingdom:

"Here I am sending you out like sheep among wolves. So you must be wise like serpents, and guileless like doves."

Luke 10:3; Matt. 10:16.

"The workman deserves his food."

Luke 10:7; Matt. 10:10.

8. About certain Galilean cities:

"Alas for you, Chorazin! Alas for you, Bethsaida! For if the wonders that have been done in you had been done in Tyre and

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[2] In Luke this saying and the next two are addressed to the "Seventy" (Luke 10:1), and they are put later than the address to the Twelve.

Sidon, they would have repented long ago, sitting in sackcloth and ashes! But Tyre and Sidon will fare better than you at the Judgment! And you Capernaum! Are you to be exalted to the skies? You will go down among the dead!"

Luke 10:13-15; Matt. 11:21-23.

9. To his disciples on the privilege of their day:

"Blessed are the eyes that see what you see! For I tell you, many prophets and kings have wished to see what you see, and could not see it, and to hear what you hear, and could not hear it!" Luke 10:23-24; Matt. 13:16-17.

10. To a disciple who asked for a form of prayer, he said:

"When you pray, say, 'Father, your name be revered! Your kingdom come! Give us each day our bread for the day, and forgive us our sins, for we ourselves forgive anyone who wrongs us; and do not subject us to temptation."

Luke 11:2-4; Matt. 6:9-13.

11. About asking the Father:

"Ask, and what you ask will be given you. Search, and you will find what you search for. Knock, and the door will open to you. For it is always the one who asks who receives, and the one who searches who finds, and the one who knocks to whom the door opens. Which of you fathers, if his son asks him for a fish will give him a snake instead? Or if he asks for an egg, will give him a scorpion? So if you, bad as you are, know enough to give your children what is good, how much more surely will your Father in heaven give the holy Spirit to those who ask him!" Luke 11:9-13; Matt. 7:7-11.

12. An addition to the Marcan record of Jesus' self-defense against the charge of being in league with Satan:

"If it is with his aid that I drive out demons, by whose do your sons drive them out? Therefore, they shall be your judges. But if it is with the finger of God that I am driving the demons out, then the Kingdom of God has overtaken you."
Luke 11:19-20; Matt. 12:27-28.

13. About the return of an evil spirit that had been cast out:

"When a foul spirit goes out of a man, it roams through deserts in search of rest, and when it finds none, it says, 'I will go back to my house that I left.' And it goes and finds it unoccupied, cleaned, and all in order. Then it goes and gets seven other spirits more wicked than itself, and they go in and live there, and in the end the man is worse off than he was before."
Luke 11:24-26; Matt. 12:43-45.

14. To crowds in regard to that evil generation:

"The queen of the south will rise with the men of this generation at the Judgment and will condemn them, for she came from the very ends of the earth to listen to Solomon's wisdom, and there is more than Solomon here! Men of Nineveh will rise with this generation at the Judgment and will condemn it, for they repented at Jonah's preaching, and there is more than Jonah here!" Luke 11:31-32; Matt. 12:41-42.

15. A saying about the eye:

"The eye is the lamp of the body. If then your eye is sound, your whole body will be light, but if your eye is unsound, your whole body will be dark. If therefore your very light is darkness, how deep the darkness will be!"

Luke 11:34-36; Matt. 6:22-23.

16. To Pharisees and students of the Law:

"You Pharisees clean the outside of cups and dishes, but inside you are full of greed and wickedness. You fools! Did not the Creator of the outside make the inside too? But give your inmost life as charity, and you will immediately find everything clean. But alas for you Pharisees! For you pay tithes on mint, rue, and every tiny herb, and disregard justice and the love of God. But you should have observed these, without neglecting the others. —Alas for you! For you are like unmarked graves which men tread upon without knowing it."

To scribes who took offense at the foregoing:

"Alas for you experts in the Law too! For you load men with burdens they can hardly carry, and you will not touch them yourselves with a single finger. Alas for you! For you build monuments for the prophets, whom your forefathers killed. So you testify to what your fathers did and approve it, for they killed them, and you build their monuments. This is why the Wisdom of God said, 'I will send prophets and apostles to them, and some of them they will kill and some they will persecute'—so that this age may be charged with the blood of all the prophets that has been shed since the creation of the world, from the blood of Abel to the Blood of Zechariah, who perished between the altar and the sanctuary. Yes, I tell you! This age will be charged with it all! Alas for the experts in the Law! For you have taken the key to the door of knowledge, but you have not entered it yourselves, and you have kept out those who tried to enter."

Luke 11:39-42, 44-52; Matt. 23:4, 13, 23, 25-27, 29-31, 34-36.

17. About fearless confession:

"I tell you who are my friends, have no fear of those who kill the body, and after that can do no more. I will show you whom to fear: fear him who, after killing you, has power to hurl you into the pit. Yes, fear him, I tell you.—Do not sparrows sell five for two cents? And yet not one of them is forgotten in God's sight. But the very hairs on your heads are all counted! You must not be afraid; you are worth more than a great many sparrows!" Luke 12:4-7; Matt. 10:28-31.

18. To his disciples in regard to worrying:

"I tell you, do not worry about life, wondering what you will have to eat, or about your body, wondering what you will have to wear. Life is more important than food, and the body than clothes. Think of the crows! They do not sow or reap, and they have no storehouses or barns, and God feeds them. How much more you are worth than the birds! Which of you with all his worry can add a single hour to his life? So if you cannot do the least good, why should you worry about the rest? See how the lilies grow. They do not toil or spin, but, I tell you, even Solomon in all his splendor was never dressed like one of them. But if God so dresses the wild grass, which is alive today, and is thrown into the furnace tomorrow, how much more surely will he clothe you, who have so little faith? So you must not ask what you are to have to eat or drink, and you must not be anxious about it. For these are all things the nations of the world are in pursuit of, and your Father knows well that you need them. But you must strive to find his kingdom, and you will have these other things besides.—Sell what belongs to you, and give away the money! Get yourselves purses that will never wear out, inexhaustible riches in heaven, where thieves cannot get near nor moths destroy. For wherever your treasure is, your heart will be too." Luke 12:22-31, 33-34; Matt. 6:19-21, 25-33.

19. To his disciples about readiness for the coming of the Son of Man:

"You may be sure of this, that if the master of the house had known what time the thief was coming, he would have been on the watch, and would not have let his house be broken into. You must be ready too, for the Son of Man is coming at a time when you do not expect him."

Then on Peter's asking whether he had spoken this word to the disciples only or to all, he added this:

"Who then will be the faithful, thoughtful manager, whom his master will put in charge of his household, to give the members of it their supplies at the proper time? Blessed is that slave if his master when he returns finds him doing it. I tell you, he will put him in charge of all his property. But if the slave says to himself, 'My master is not coming back for a long time,' and begins to beat the men and women slaves and to eat and drink and get drunk, that slave's master will come back some day when he does not expect him, and at some time of which he does not know, and will cut him in two, and put him with the unbelievers." Luke 12:39-40, 42-46; Matt. 24:43-51.

20. To a crowd in regard to peace one with another:

"Why do you not decide what is right yourselves? For when you are going before the magistrate with your opponent, do your best on the way to get rid of him, or he may hurry you off to the judge and the judge hand you over to the constable and the constable throw you into prison. I tell you, you will never get out again until you have paid the last cent."

Luke 12:57-59; Matt. 5:25-26.

21. The parable of Leaven:

"To what can I compare the Kingdom of God? It is like yeast that a woman took and hid in a bushel of flour, till it all rose." Luke 13:21; Matt. 13:33.

22. To one who asked whether the saved were few:

"You must strain every nerve to get in through the narrow door, for I tell you many will try to get in and will not succeed, when the master of the house gets up and shuts the door, and you begin to stand outside and to knock on the door, and say, 'Open it for us, sir!' Then he will answer you and say, 'I do not know where you come from.' Then you will go on to say, 'We have been entertained with you, and you have taught in our streets.' And he will say to you, 'I do not know where you come from. Get away from me, all you wrongdoers!' There you will weep and gnash your teeth when you see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, while you are put outside. People will come from the east and west and the north and south, and take their places in the Kingdom of God. There are those now last who will then be first, and there are those now first who will be last."

Luke 13:23-30; Matt. 7:13-14, 22-23; 8:11-12.

23. To those who took offense because he healed on the Sabbath:

"Who among you if he has even a single sheep and it falls into a hole on the Sabbath, will not take hold of it and lift it out? And how much more a man is worth than a sheep! Therefore, it is right to do people good on the Sabbath."

Luke 14:5; Matt. 12:11-12.

24. To one who said to him, "Blessed is the man who shall be at the banquet in the Kingdom of God":

"A man once gave a great dinner, and invited a large number to it, and when the dinner hour came, he sent around his slave, to say to those who were invited, 'Come! for it is now ready!' And they all immediately began to excuse themselves. The first one said to him, 'I have bought a piece of land, and I must go and look at it. Please have me excused.' Another said, 'I have bought five yoke of oxen, and I am going to examine them. Please have me excused.' Another said, 'I have married, and so I cannot come.' So the slave went back, and reported this to his master. Then the master of the house was angry and said to his slave, 'Hurry out into the streets and squares of the city, and bring the poor, the maimed, the blind, and the lame in here!' And the slave said, 'What you ordered, sir, has been done, and there is still room!' And the master said to the slave, 'Go out on the roads, and among the hedges, and make them come in, so that my house may be full. For I tell you that none of those men who were invited shall have any of my dinner!' "

Luke 14:16-24; Matt. 22:1-10.

25. To crowds who were journeying with him toward Jerusalem:

"If anyone comes to me without hating his own father and mother and wife and children and brothers and sisters, and his very life too, he cannot be a disciple of mine. For no one who does not take up his own cross and come after me can be a disciple of mine." Luke 14:26-27; Matt. 10:37-38.

26. Parable of the Lost Sheep:

"What man among you, if he has a hundred sheep, and loses one of them, does not leave the ninety-nine in the wilderness, and go in search of the one that is lost, until he finds it? And when he finds it, he puts it on his shoulders with joy, and when he reaches home, he calls in his friends and neighbors, and says to them, 'Congratulate me, for I have found my lost sheep!' I tell you, in just that way there will be more joy in heaven over one sinful person who repents, than over ninety-nine upright people who do not need any repentance."

Luke 15:4-7; Matt. 18:12-14.

27. About the permanence of the Law:

"It is easier for heaven and earth to pass away than for one dotting of an *i* in the Law to go unfulfilled."

Luke 16:17; Matt. 5:18.

28. About Forgiveness:

"Look out for yourselves! If your brother wrongs you, take it up with him, and if he repents, forgive him. And if he wrongs you seven times a day, and seven times turns to you and says, 'I am sorry,' you must forgive him."

Luke 17:3-4; Matt. 18:15, 21-22.

29. To his disciples about the days of the Son of Man:

"The time will come when you will long to see one of the days of the Son of Man, and you will not be able to do so. Men will say to you, 'Look! There he is!' or, 'Look! Here he is!' Do not go off in pursuit of him, for just as when the lightning flashes, it shines from one end of the sky to the other, that will be the way with the Son of Man. But first he must go through much suffering, and be refused by this age. In the time of the Son of Man it will be just as it was in the time of Noah. People went on eating, drinking, marrying, and being married up to the very day that Noah got into the ark and the flood came and destroyed them all." Luke 17:22-27; Matt. 24:26-28, 37-41.

30. The parable of the Minas:

"A nobleman once went to a distant country to secure his appointment to a kingdom and then return. And he called in ten of his slaves and gave them each twenty dollars and told them to trade with it while he was gone. But his countrymen hated him, and sent a delegation after him to say, 'We do not want this man made king over us.' And when he had secured the appointment and returned, he ordered the slaves to whom he had given the money to be called in, so that he could find out how much they had made. The first one came in and said, 'Your twenty dollars has made two hundred, sir!' And he said to him, 'Well done, my excellent slave! You have proved trustworthy about a very small amount, you shall be governor of ten towns.' The second came in and said, 'Your twenty dollars has made a hundred, sir!' And he said to him, 'And you shall be governor of five towns!' And the other came in and said, 'Here is your twenty dollars, sir. I have kept it put away in a handkerchief, for I was afraid of you, for you are a stern man. You pick up what you did not lay down, and reap what you did not sow.' He said to him, 'Out of your own mouth I will convict you, you wretched slave! You knew, did you, that I was a stern man, and that I pick up what I did not lay down, and harvest what I did not sow. Then why did you not put my money in the bank, so that when I came back I could have gotten it with interest?' And he said to the bystanders, 'Take the twenty dollars away from him, and give it to the man who has the two hundred!' I tell you, the man who has will have more given him, and from the man who has nothing, even what he has will be taken away! But bring those enemies of mine here who did not want me made king over them, and slaughter them in my presence." Luke 19:12-27; Matt. 25:14-30.

31. Lament over Jerusalem:

"O Jerusalem, Jerusalem! murdering the prophets, and stoning those who are sent to her, how often I have longed to gather your children around me, as a hen gathers her brood under her wings, but you refused!" Luke 13:34-35; Matt. 23:37-39.

Here end the sayings of Jesus which have been preserved both in Luke and Matthew.

CHAPTER III

WORDS OF JESUS RECORDED ONLY IN MATTHEW

1. From the teaching on "the Mountain:"

"Blessed are the mourners, for they will be consoled!
Blessed are the merciful, for they will be shown mercy!
Blessed are the pure in heart, for they will see God!
Blessed are the peacemakers, for they will be called God's sons!" Matt. 5:4,7-9.

"You are the light of the world! A city that is built upon a hill cannot be hidden." Matt. 5:14.

"Your light must burn in that way among men so that they will see the good you do, and praise your Father in heaven." Matt. 5:16.

"Do not suppose that I have come to do away with the Law or the Prophets. I have not come to do away with them but to enforce them." Matt. 5:17.

"I tell you that unless your uprightness is far superior to that of the scribes and Pharisees, you will never even enter the Kingdom of Heaven!" 5:20.

"You have heard that the men of old were told 'You shall not murder,' and 'Whoever murders will have to answer to the court.' But I tell you that anyone who gets angry with his brother will have to answer to the court, and anyone who speaks contemptuously to his brother will have to answer to the great council, and anyone who says to his brother 'You cursed fool!' will have to answer for it in the fiery pit! So when you are presenting your gift at the altar, if you remember that your brother has any grievance against you, leave your gift right there before the altar and go and make up with your brother, then come back and present your gift." Matt. 5:21-24.

"You have heard that men were told 'You shall not commit adultery.' But I tell you that anyone who looks at a woman with desire has already committed adultery with her in his heart." Matt. 5:27-28.

"Again you have heard that the men of old were told, 'You shall not swear falsely, but you must fulfil your oaths to the Lord.' But I tell you not to swear at all, either by heaven, for it is God's throne, or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great king. You must not swear by your own head, for you cannot make one single hair white or black. But your way of speaking must be 'Yes' or 'No'. Anything that goes beyond that comes from the evil one." Matt. 5:33-37.

"If anyone forces you to go one mile, go two miles with him." Matt. 5:41.

"He makes his sun rise on bad and good alike, and makes the rain fall on the upright and the wrongdoers." Matt. 5:45.

"Take care not to do your good deeds in public for people to see, for, if you do, you will get no reward from your Father in heaven. So when you are going to give to charity, do not blow a trumpet before yourself, as the hypocrites do, in the synagogues and the streets, to make the people praise them. I tell you, that is all the reward they will get! But when you give to charity, your own left hand must not know what your right hand is doing, so that your charity may be secret, and your Father who sees what is secret will reward you." Matt. 6:1-4.

"When you pray, you must not be like the hypocrites, for they like to pray standing in the synagogues and in the corners of the squares, to let people see them, I tell you, that is the only reward they will get! But when you pray, go into your own room, and shut the door, and pray to your Father who is unseen, and your Father who sees what is secret will reward you. And when you pray, do not repeat empty phrases as the heathen do, for they imagine that their prayers will be heard if they use words enough. You must not be like them. For God, who is your Father, knows what you need before you ask him." Matt. 6:5-8.

"When you fast, do not put on a gloomy look like the hypocrites, for they neglect their personal appearance to let people see that they are fasting. I tell you, that is all the reward they will get. But when you fast, perfume your hair and wash your face, so that no one may see that you are fasting, except your Father who is unseen, and your Father who sees what is secret, will reward you." Matt. 6:16-18.

"Do not worry about tomorrow, for tomorrow will have worries of its own. Let each day be content with its own ills." Matt. 6:34.

"Do not give what is sacred to dogs, and do not throw your pearls before pigs, or they will trample them under their feet and turn and tear you in pieces." Matt. 7:6.

"Beware of the false prophets, who come to you disguised as sheep but are ravenous wolves underneath." Matt. 7:15.

2. To scribes and Pharisees in the house of Levi in Capernaum who resented his eating with publicans:

"You must go and learn what the saying means, 'It is mercy, not sacrifice, that I care for.' " Matt. 9:13.

3. In defense of his attitude toward Sabbath observance:

"Did you never read in the Law how the priests in the Temple are not guilty when they break the Sabbath? But I tell you, there is something greater than the Temple here!" Matt. 12:5-6.

4. About careless words:

"I tell you, for every careless word that men utter they will have to answer on the Day of Judgment. For it is by your words that you will be acquitted, or by your words that you will be condemned." Matt. 12:36-37.

5. Parable of Tares in Wheat:

"The Kingdom of Heaven is like a man who sowed good seed in his field, but while people were asleep his enemy came and sowed weeds among the wheat, and went away. And when the wheat came up and ripened, the weeds appeared too. And the owner's slaves came to him and said, 'Was not the seed good that you sowed in your field, sir? So where did these weeds come from?' He said to them, 'This is some enemy's doing.' And they said to him, 'Do you want us to go and gather them up?' But he said, 'No, for in gathering up the weeds you may uproot the wheat. Let them both grow together until harvest time, and when we harvest I will direct the reapers to gather up the weeds first and tie them up in bundles to burn, but get the wheat into my barn.' " Matt. 13:24-30.

6. Parable of Hid Treasure:

"The Kingdom of Heaven is like a hoard of money, buried in a field which a man found and buried again. And he was overjoyed, and went and sold everything he had and bought the field." Matt. 13:44.

7. Parable of the Pearl:

"The Kingdom of Heaven is like a dealer in search of fine pearls. He found one costly pearl, and went and sold everything he had, and bought it." Matt. 13:45-46.

8. Parable of the Net:

"The Kingdom of Heaven is like a net that was let down into the sea, and inclosed fish of all kinds. When it was full, they dragged it upon the beach, and sat down and sorted the good fish into baskets and threw the bad away." Matt. 13:47-48.

9. To those who said they had understood his words:

"Then remember that every scribe who has become a disciple of the Kingdom of Heaven must be like a householder who can supply from his storeroom new things as well as old.

Matt. 13:52.

10. Parable of the Unmerciful Slave:

"The Kingdom of Heaven may be compared to a king, who resolved to settle accounts with his slaves. And when he set about doing so, a man was brought in who owed him ten million dollars. And as he could not pay, his master ordered him to be sold, with his wife and children and all he had, in payment of the debt. So the slave threw himself down before him and implored him, 'Give me time, and I will pay you all of it.' And his master's heart was touched, and he let the slave go and cancelled the debt. But when the slave went out he met a fellow slave of his who owed him twenty dollars, and he caught him by the throat and began to choke him, saying, 'Pay me what you owe!' So his fellow-slave threw himself down before him, and begged him, 'Give me time and I will pay you!' But he refused and went and had him put in prison until he should pay the debt. When his fellow-slaves saw what had happened, they were greatly distressed, and they went to their master and reported the whole matter to him. Then his master called him in and said to him, 'You wicked slave. I cancelled all that debt of yours when you entreated me. Ought you not to have taken pity on your fellow-slave, as I did on you?' So his master in his anger handed him over to the jailers, until he should pay all he owed him." Matt. 18:23-34.

11. Parable of the Laborers in the Vineyard:

"The Kingdom of Heaven is like an employer who went out early in the morning to hire laborers for his vineyard. He agreed with the laborers to pay them twenty cents a day, and sent them to his vineyard. He went out about nine o'clock and saw others standing in the bazaar with nothing to do. And he said to them, 'You go to my vineyard, too, and I will pay you whatever is right.' So they went. He went out again about twelve and about three, and did the same. About five he went out and found others standing about and he said to them, 'Why have you been standing about here all day doing nothing?' They said to him, 'Because nobody has hired us.' He said to them, 'You go to my vineyard, too.' When evening came the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last and ending with the first.' When those who were hired about five o'clock came they received twenty cents each. And when those who were hired first came they expected to get more, but they too got twenty cents each. And when they received it they grumbled at their employer and said, 'These men who were hired last worked only one hour, and you have put them on the same footing with us who have done the heavy work of the day and have stood the midday heat.' But he answered one of them, 'My friend, I am doing you no injustice. Did you not agree with me on twenty cents? Take what belongs to you and go. I wish to give the last man hired as much as I give you. Have I no right to do what I please with what is mine? Or do you begrudge my generosity?" So those who are last now will be first then, and those who are first will be last." Matt. 20:1-16.

12. Parable of the Two Sons:

"There was a man who had two sons. He went to the first and said, 'My son, go and work in the vineyard today.' And he answered, 'I will, sir,' but he did not go. Then the man went to the second son, and told him the same thing. And he answered, 'I will not.' But afterward he changed his mind and went. Which of the two did what his father wanted?"

Then, when his hearers said, 'The second one,' Jesus continued:

"I tell you, the tax-collectors and prostitutes are going into the Kingdom of Heaven ahead of you. For John came to you with a way of uprightness and you would not believe him. The tax-collectors and prostitutes believed him, but even after seeing that, you would not change your minds and believe him!"

Matt. 21:28-32.

13. To disciples and others regarding scribes and Pharisees:

"The scribes and Pharisees have taken Moses' seat. So do everything they tell you, and observe it all, but do not do as they do, for they talk but do not act." Matt. 23:2-3.

14. Against Scribes and Pharisees:

"Alas for you, you hypocritical scribes and Pharisees, for you scour land and sea to make one convert, and when he is converted you make him twice as fit for the pit as you are. Alas for you, you blind guides, who say, 'If anyone swears by the sanctuary, it does not matter, but if anyone swears by the gold of the sanctuary, it is binding.' Blind fools! Which is greater, the gold or the sanctuary that makes the gold sacred? You say, 'If anyone swears by the altar, it does not matter, but if anyone swears by the offering that is on it, it is binding.' You blind men! Which is greater, the offering, or the altar that makes the offering sacred? Anyone who swears by the altar is swearing by it and by everything that is on it, and anyone who swears by the sanctuary is swearing by it and by him who dwells in it; and anyone who swears by heaven is swearing by the throne of God and by him who sits upon it. . . .

"You blind guides! Straining out the gnat and yet swallowing the camel!" Matt. 23:15-22, 24.

15. Parable of the Bridesmaids:

"Then the Kingdom of Heaven will be like ten bridesmaids who took their lamps and went to meet the bridegroom. Now five of them were foolish and five were sensible. For the foolish ones brought their lamps but brought no oil with them, but the sensible ones with their lamps brought oil in their flasks. As the bridegroom was slow in coming, they all grew drowsy and fell asleep. But in the middle of the night there was a shout, 'Here is the bridegroom! Come out and meet him!' Then all the bridesmaids awoke, and trimmed their lamps. And the foolish ones said to the sensible ones, 'Give us some of your oil, for our lamps are going out.' But the sensible ones answered, 'There may not be enough for us and you. You had better go to the dealers and buy yourselves some.' But while they were gone to buy it, the bridegroom arrived, and the ones that were ready went in with him to the wedding banquet, and the door was closed. Afterward the other bridesmaids came and said, 'Sir! Sir! Open the door for us!' But he answered, 'I tell you, I do not know you!' So you must be on the watch, for you do not know either the day or the hour." Matt. 25:1-13.

Here end the words of Jesus that have been preserved in Matthew alone.

CHAPTER IV

WORDS OF JESUS RECORDED ONLY IN LUKE

1. To his disciples and others on a mountain-side near Capernaum:

"Alas for you who are rich, for you have had your comfort!

Alas for you who have plenty to eat now, for you will be hungry!

Alas for you who laugh now, for you will mourn and weep!

Alas for you when everyone speaks well of you, for that is the way their forefathers treated the false prophets." Luke 6:24-26.

2. To Simon a Pharisee in defense of a sinful woman who had perfumed His feet:

"Two men were in debt to a money-lender. One owed him a hundred dollars and the other ten. As they could not pay him, he cancelled what they owed him. Now which of them will be more attached to him?"

Then after Simon answered, "The one for whom he cancelled most," Jesus continued:

"Do you see this woman? I came to your house; you did not give me any water for my feet, but she has wet my feet with tears and wiped them with her hair. You did not give me a kiss, but from the moment I came in she has not stopped kissing my feet. You did not put any oil upon my head, but she has put perfume upon my feet. Therefore, I tell you, her sins, many as they are, are forgiven, for she has loved me so much. But the man with little to be forgiven loves me but little."

And Jesus said to her: "Your sins are forgiven!"—"It is your faith that has saved you. Go in peace." Luke 7:41-50.

3. To a man on the road who said he was going to follow him but who wished first to say goodbye to his people at home:

"No one who puts his hand to the plough, and then looks back, is fitted for the Kingdom of God." Luke 9:62.

4. To disciples who announced success in expelling demons:

"Do not be glad that the spirits submit to you, but be glad that your names are enrolled in heaven." Luke 10:20.

5. To a scribe who asked, 'Who is my neighbor?' he said:

"A man was on his way down from Jerusalem to Jericho, when he fell into the hands of robbers, and they stripped him and beat him and went off leaving him half dead. Now a priest happened to be going that way, and when he saw him he went by on the other side of the road. And a Levite also came to the place and when he saw him, he went by on the other side. But a Samaritan who was traveling that way came upon him, and when he saw him he pitied him, and he went up to him and dressed his wounds with oil and wine and bound them up. And he put him on his own mule and brought him to an inn and took care of him. The next day he took out a dollar and gave it to the innkeeper and said, 'Take care of him, and whatever more you spend I will refund you on my way back.' Which of these three do you think proved himself a neighbor to the man who fell into the robbers' hands?"

Then, when the scribe answered, 'The man who took pity on him,' Jesus added:

"Go and do so yourself!" Luke 10:29-37.

6. To Martha who wanted Jesus to send Mary her sister to help her:

"Martha, Martha, you are worried and anxious about many things, but our wants are few, indeed there is only one thing we need. For Mary has chosen the right thing, and it must not be taken away from her." Luke 10:41-42.

7. To his disciples, commending persistence in prayer:

"Suppose one of you has a friend and goes to him in the middle of the night, and says to him, 'Friend, lend me three loaves, for a friend of mine has just come to my house after a journey, and I have nothing for him to eat,' and he answers from inside, 'Do not bother me; the door is now fastened, and my children and I have gone to bed; I cannot get up and give you any.' I tell you, even if he will not get up and give him some because he is his friend, yet because of his persistence he will rouse himself and give him all he needs." Luke 11:5-8.

8. To a woman in a crowd, who said, 'Blessed is the mother who bore you and nursed you!'

"You might better say, 'Blessed are those who hear God's message and observe it!' " Luke 11:28.

9. To a man in a crowd, who asked his help in securing his share of the inheritance:

"Who made me a judge or arbitrator of your affairs?"

Then he added this caution and this parable:

"Take care! You must be on your guard against any form of greed, for a man's life does not belong to him, no matter how rich he is. . . .

"A certain rich man's lands yielded heavily. And he said to himself, 'What am I going to do, for I have nowhere to store my crops?' Then he said, 'This is what I will do; I will tear down my barns and build larger ones, and in them I will store all my grain and my goods. And I will say to my soul, 'Soul, you have great wealth stored up for years to come. Now take your ease; eat, drink and enjoy yourself.' But God said to him, 'You fool! This very night your soul will be demanded of you. Then who will have all you have prepared?' That is the way with the man who lays up money for himself, and is not rich with God." Luke 12:14-21.

10. To his disciples regarding their lot:

"Do not be afraid, little flock, for your Father has chosen to give you the kingdom." Luke 12:32.

11. To his disciples about preparedness for the coming of the Son of Man:

"You must be ready with your lamps burning, like men waiting for their master to come home from a wedding, so that when he comes and knocks, they can open the door for him at once. Blessed are the slaves whom their master will find on the watch when he comes. I tell you, he will gird up his robe and make them take their places at the table, and go around and wait on them. Whether he comes late at night or early in the morning and finds them on the watch, they are blessed. . . .

"The slave who knows his master's wishes, but does not get ready or act upon them will be severely punished. But one who does wrong without knowing them will be lightly punished. From anyone who has been given much, much will be required, and of the man to whom people have intrusted much, they will demand even more." Luke 12:35-38, 47-48.

12. To his disciples on the way to Jerusalem:

"I have come to bring fire down to the earth, and how I wish it were kindled already! I have a baptism to undergo, and how distressed I am till it is over!" Luke 12:49-50.

13. To crowds as they were going to Jerusalem:

"When you see a cloud rise in the west, you say at once, 'It is going to rain,' and it does. And when you see the south wind blowing, you say, 'It is going to be very hot,' and it is. You hypocrites! You know how to interpret the look of the earth and the sky; and why can you not interpret this present time?"
Luke 12:54-56.

14. To those who told him of the Galileans whom Pilate had slain:

"Do you think, because this happened to them, that these Galileans were worse sinners than any other Galileans? No, I tell you, unless you repent, you will all perish as they did! Or those eighteen people at Siloam who were killed when the tower fell upon them—do you think they were worse offenders than all the other people who live in Jerusalem? No, I tell you, unless you repent, you will all perish as they did!"

Luke 13:1-5.

15. To the same people in a parable:

"A man had a fig tree growing in his garden, and he went to look for fruit on it and could not find any. And he said to the gardener, 'Here I have come three years to look for fruit on this fig tree, without finding any. Cut it down. Why should it waste the ground?' He answered, 'Let it stand this one year more, sir, till I dig around it and manure it; perhaps it will bear fruit next year. But if it does not, you can have it cut down.' "

Luke 13:6-9.

16. To Pharisees who told him of Herod's desire to kill him:

"Go and say to that fox, 'Here I am, driving out demons and performing cures, today and tomorrow, and on the third day I will be through. But I must go on today and tomorrow and the next day, for it is not right for a prophet to die outside of Jerusalem.' "

Luke 13:32-33.

17. To people in the house of a Pharisee who were taking the best places:

"When some one invites you to a wedding supper, do not take the best place, for some one more distinguished than you are may have been invited, and your host will come and say to you, 'Make room for this man,' and then you will proceed in confusion to take the poorest place. But when you are invited anywhere, go and take the poorest place, so that when your host comes in, he will say to you, 'My friend, come to a better place.' So you will be shown consideration before all the other guests. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted."

Then to the man who had invited him:

"When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or your rich neighbors, for then they will invite you in return and you will be repaid. But when you give an entertainment, invite people who are poor, maimed, lame, or blind. Then you will be blessed, because they cannot repay you; for you will be repaid at the resurrection of the upright." Luke 14:8-11, 12-14.

18. To crowds who were accompanying him:

"What man among you if he wishes to build a tower does not first sit down and estimate the cost of it, to see whether he has enough to complete it? Or else when he has laid his foundation and cannot finish the building, everyone who sees it will begin to ridicule him, and say, 'This man started to erect a building and could not finish it!' Or what king, if he is going to meet another king in battle, does not sit down first and consider whether he is able with ten thousand men to meet the other who is coming against him with twenty thousand? And if he cannot, while the other is still far away, he sends envoys to him and asks on what terms he will make peace. In just that way, no one of you who does not say goodbye to all he has can be a disciple of mine." Luke 14:28-33.

19. Parable of the Lost Coin:

"What woman who has ten silver coins and loses one, does not light the lamp and sweep the house and look carefully until she finds it? And when she finds it, she calls in her friends and neighbors, and says to them, 'Congratulate me, for I have found the coin that I lost!' In just that way, I tell you, there is joy among the angels of God over one sinful person who repents!"

Luke 15:8-10.

20. Parable of the Lost Son:

"A man had two sons. The younger of them said to his father, 'Father, give me my share of the property.' So he divided his property between them. Not many days later, the younger son gathered up all he had, and went away to a distant country, and there he squandered his property by fast living. After he had spent it all, a severe famine arose in that country and he began to be in want. And he went and hired himself out to a resident of the country, and he sent him into his fields to tend pigs. And he was ready to fill himself with the pods the pigs were eating, and no one would give him anything. When he came to himself he said, 'How many hired men my father has, who have more than enough to eat, and here I am, dying of hunger! I will get up and go to my father, and say to him, "Father, I have sinned against heaven and in your eyes; I no longer deserve to be called your son; treat me like one of your hired men!" ' And he got up and went to his father. But while he was still a long way off, his father saw him, and pitied him, and ran and fell on his neck, and kissed him. His son said to him, 'Father, I have sinned against heaven, and in your eyes; I no longer deserve to be called your son. Treat me like one of your hired men!' But his father said to his slaves, 'Make haste and get out the best robe and put it on him, and put a ring on his hand, and shoes on his feet; and get the calf we are fattening, and kill it, and let us feast and celebrate, for my son here was dead and he has come to life; he was lost, and he is found!' So they began to celebrate.

But his elder son was in the field. When he came in and approached the house, he heard music and dancing, and he called one of the servants to him and asked him what it meant. He said to him, 'Your brother has come and your father has killed the calf he has been fattening, because he has gotten him back alive and well.' But he was angry, and would not go into the house. And his father came out and urged him. And he said to his father, 'Here I have served you all these years, and have never disobeyed an order of yours, and you have never given me a kid, so that I could entertain my friends. But when your son here came, who has eaten up your property with women of the street, for him you killed the calf you have been fattening!' But he said to him, 'My child, you have been with me all the time, and everything I have is yours. But we had to celebrate and be glad, because your brother was dead and has come to life, and was lost and is found!' " Luke 15:11-32.

21. Parable of the Unrighteous Steward:

"There was a rich man who had a manager, and it was reported to him that this man was squandering his property. So he called him in and said to him, 'What is this that I hear about you? Make an accounting for your conduct of my affairs, for you cannot be manager any longer!' Then the manager said to himself, 'What am I going to do, because my master is going to take my position away from me? I cannot dig; I am ashamed to beg. I know what I will do, so that when I am removed from my position people will take me into their homes.' Then he called in each of his master's debtors, and he said to the first one, 'How much do you owe my master?' He said, 'Eight hundred gallons of oil.' And he said to him, 'Here is your agreement; sit right down and write four hundred! Then he said to another, 'And how much do you owe?' He answered, 'Fifteen hundred bushels of wheat.' He said to him, 'Here is your agreement, write twelve hundred.' And his master praised the dishonest manager, because he had acted shrewdly. For the sons of this age are shrewder in their relation to their own age than the sons of the light. So I tell you, make friends for yourselves with your ill-gotten wealth, so that when it fails, they may take you into the eternal dwellings. The man who can be trusted in a very small matter can be trusted in a large one, and the man who cannot be trusted in a very small matter cannot be trusted in a large one. So if you have proved untrustworthy in using your ill-gotten wealth, who will trust you with true riches? And if you have been untrustworthy about what belonged to someone else, who will give you what belongs to you?"

Then to Pharisees who ridiculed what he had said:

"You are the men who parade your uprightness before people, but God knows your hearts. For what men consider great is detestable in the sight of God." Luke 16:1-15.

22. Parable of Lazarus and a Rich Man:

"There was once a rich man, who used to dress in purple and fine linen and to live in luxury every day. And a beggar named Lazarus was put down at his gate covered with sores and eager to satisfy his hunger with what was thrown away from the rich man's table. Why, the very dogs came and licked his sores. And it came about that the beggar died and was carried away by the angels to the companionship of Abraham, and the rich man too died and was buried. And in Hades he looked up, tormented as he was, and saw Abraham far away, with Lazarus beside him. And he called to him and said, 'Father Abraham! Take pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in torment, here in the flames!' And Abraham said, 'My child, remember that you received your blessings in your lifetime, and Lazarus had his misfortunes in his; and now he is being comforted here, while you are in anguish. Besides there is a great chasm set between you and us, so that those who want to go from this side to you cannot, and they cannot cross from your side to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers; let him warn them so that they will not also come to this place of torture.' Abraham answered, 'They have Moses and the prophets; let them listen to them.' But he said, 'No! Father Abraham, but if some one will go to them from the dead, they will repent!' He answered, 'If they will not listen to Moses and the prophets, they will not be convinced even if someone rises from the dead!' " Luke 16:19-31.

23. To his disciples about praise for doing one's duty:

"What man among you, if he has a servant ploughing or keeping sheep will say to him, when he comes in from the field, 'Come at once and sit down at the table,' instead of saying to him, 'Get my supper ready, and dress yourself, and wait on me while I eat and drink, and you can eat and drink afterward?' Is he grateful to the slave for doing what he has been ordered to do? So you also, when you do all you have been ordered to do, must say, 'We are good-for-nothing slaves! We have done only what we ought to have done!' " Luke 17:7-10.

24. To Pharisees who asked when the Kingdom of God would come:

"The Kingdom of God is not coming visibly, and people will not say, 'Look! Here it is!' or 'There it is!' for the Kingdom of God is within you." Luke 17:20-21.

25. Parable of the Godless Judge:

"There was once in a city a judge who had no fear of God and no respect for man. There was a widow in the city and she came to him and said, 'Protect me from my opponent.' And he would not for a time, but afterward he said to himself, 'Though I have no fear of God nor respect for men, yet because this widow bothers me, I will protect her, so that she may not finally wear me out with her coming.'—Listen to what this dishonest judge said! Then will not God provide protection for his chosen people, who cry out to him day and night? I tell you, he will make haste to provide it! But when the Son of Man comes, will he find faith on earth?" Luke 18:2-8.

26. Parable of the Pharisee and the Publican:

"Two men went up to the Temple to pray; one was a Pharisee and the other a tax-collector. The Pharisee stood up and uttered this prayer to himself: 'O God, I thank you that I am not like other men, greedy, dishonest, or adulterous, like that tax-collector. I fast two days in the week; I pay tithes on everything I get.' But the tax-collector stood at a distance and would not even raise his eyes to heaven, but struck his breast and said, 'O God, have mercy on a sinner like me!' I tell you, it was he who went back to his house with God's approval, and not the other. For everyone who exalts himself will be humbled, but the man who humbles himself will be exalted." Luke 18:10-14.

27. To Zaccheus in Jericho who had climbed a tree in order to see Jesus when he should pass by:

"Zaccheus, come down quickly! for I must stay at your house today."

And then, after Zaccheus had welcomed him gladly, he said:

"Salvation has come to this house today, for he too is a descendant of Abraham. For the Son of Man has come to search for what was lost and to save it." Luke 19:5, 9-10.

28. To Pharisees who wanted him to reprove his disciples because they hailed his royal entry into Jerusalem:

"I tell you, if they keep silence, the stones will cry out!"

Luke 19:40.

29. An exclamation of pity at sight of Jerusalem:

"If you yourself only knew today the conditions of peace! But as it is, they are hidden from you." Luke 19:42.

30. Of readiness to stand in the presence of the Son of Man:

"Take care that your hearts are not loaded down with self-indulgence and drunkenness and worldly cares, and that day takes you by surprise, like a trap. For it will come on all who are living anywhere on the earth. But you must be vigilant and always pray that you may succeed in escaping all this that is going to happen, and in standing in the presence of the Son of Man."

Luke 21:34-36.

31. To his disciples when they reasoned about which one was greatest:

"Which is greater, the man at the table, or the servant who waits on him? Is not the man at the table? Yet I am like a servant among you." Luke 22:27.

32. To his disciples on the last evening:

"When I sent you out without any purse or bag or shoes, was there anything you needed?"

And when they said, "Nothing," he continued,

"But now, if a man has a purse let him take it, and a bag too. And a man who has no sword must sell his coat and buy one. For I tell you that this saying of Scripture must find its fulfillment in me: 'He was rated an outlaw.' Yes, that saying about me is to be fulfilled!"

Then when they said they had two swords, he said,

"It is enough!"[1] Luke 22:35-38.

33. To women who, following him to Calvary, bewailed him:

"Women of Jerusalem, do not weep for me but weep for yourselves and your children, for a time is coming when they will say, 'Happy are the childless women, and those who have never borne or nursed children!' Then people will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us up!' For if this is what they do when the wood is green, what will happen when it is dry?" Luke 23:28-31.

Here end the words of Jesus that have been preserved in Luke alone.

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[1] Goodspeed: "Enough of this!"

PART TWO

THE OLD TESTAMENT BROUGHT TO THE STANDARD IN JESUS

INTRODUCTORY NOTE

THERE is a spiritual element in the Old Testament in which the religious life of Jesus found nourishment and which he never discarded. This element, therefore, must at least be closely akin to the standard which is found in his own teaching, if not at times identical with it. To discover this element in the wide and diverse literature of the Old Testament and to present it by itself is the object of Part Two.

The search for this element must, obviously, be made by the light of the Standard in Jesus. What accords with that Standard can be ascertained only by comparative study. This involves two things, first, a clear recognition of the Standard, and second, an understanding of the historical sense of the Old Testament words which are brought up for comparison. In both instances we must rely on the method and resources of modern scholarship.

Jesus was a religious teacher, and the Standard of which we speak is a standard in the sphere of religion.[1] When therefore we study the Old Testament to learn what it contains that is kindred to the Standard in Jesus—a Standard whose principles are regarded as of universal scope—it is plain that we must pass by all matter which is merely secular, as genealogies and stories of war, all matter also which, though religious in character, is either in positive conflict with the Standard in Jesus or too far below it to have been of any worth for his inner life, and finally all matter that is narrowly limited by personal or racial peculiarities. Repetitions of the same thought are also passed by.

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[1] In the thought of Jesus ethics is simply one aspect of religion, hence is included in that term as used here.

CHAPTER I

TEACHING IN THE OLDEST PARTS OF THE HEXATEUCH THAT IS KINDRED TO THE STANDARD IN JESUS

Introductory Note

THE discovery of the composite character of the first six books of the Old Testament (called the Hexateuch) is one of the great contributions of modern times to the understanding of the history and religion of Israel. Its importance for that end is equaled only by the importance of the light which has been shed on the origin and the interrelation of the Gospels. One result of the analysis of these six books of the Old Testament is the conclusion that two of the elements which entered into them probably existed in written form by the end of the Ninth Century B.C. Thus they antedated the prophet Amos, the first of the prophets to commit his message to writing. But these earliest elements of the Hexateuch consist largely of material which had come down in the channel of oral tradition from remote times. Therefore, although the *books* of the Hexateuch did not assume their present form until long *after* the time of Amos, this most ancient material which they contain, or rather that small part of it that has significance for the present purpose, is the first to be presented.

Genesis: [1]

"A man shall leave his father and his mother, and shall cleave unto his wife; and they shall be one." Gen. 2:24.

"And Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep. And he dreamed; and, behold, a ladder set upon the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, Jehovah stood above it, and said, 'I am Jehovah, the God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of.' And Jacob awaked out of his sleep, and he said, 'Surely Jehovah is in this place, and I knew it not.' And he was afraid, and said, 'How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.' " Gen. 28:10-17.

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[1] The Old Testament text is quoted according to the American Revision, 1901.

"Now Moses was keeping the flock of Jethro, his father-in-law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, 'I will turn aside now, and see this great sight, why the bush is not burnt.' And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, 'Moses, Moses.' And he said, 'Here I am.' And he said, 'Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' Moreover he said, 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face; for he was afraid to look upon God. And Jehovah said, 'I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, into a land flowing with milk and honey. . . . And now, behold, the cry of the children of Israel is come unto me: Moreover I have seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.' And Moses said unto God, 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?' And he said, 'Certainly I will be with thee; and this shall be the token unto thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.' "

Ex. 3:1-12.

"Jehovah is my strength and song,
And he is become my salvation:
This is my God, and I will praise him;
My father's God, and I will exalt him."

Ex. 15:2.

Deuteronomy:

"He found him in a desert land,
And in the waste howling wilderness;
He compassed him about, he cared for him,
He kept him as the apple of his eye.
As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them,
He bare them on his pinions."

Deut. 32:10-11.

"The eternal God is thy dwelling place,
And underneath are the everlasting arms."

Deut. 33:27[a].

CHAPTER II

TEACHING BY PROPHETS AND SAGES OF THE EIGHTH CENTURY B.C. THAT IS KINDRED TO THE STANDARD IN JESUS

Introductory Note

THE three prophets of the Eighth Century B.C.—Amos, Hosea and Isaiah—though not the *earliest* prophets of the Hebrew people, were the first to put their messages in written form. To Isaiah, the third of these, is now ascribed only a part of that collection of prophecies which bears his name, and it is this part alone which is taken into consideration in the present chapter.

To the Eighth Century may also be ascribed the oldest parts of the Book of Proverbs. Internal evidence is unfavorable to the view that these parts, or any considerable number of the sayings included in them, were coined by Solomon. Our chief concern however, here as elsewhere, is not the date or authorship of any Old Testament writing but simply its content. Of the Proverbs, whatever be the dates of the various collections, there are few that have to do with religion in the narrow sense of the word, more are ethical, and most are secular, constituting the *Poor Richard's Almanac* of the ancient Hebrews.

Amos:

"Thus saith Jehovah unto the house of Israel, Seek ye me, and ye shall live." Amos 5:4.

"I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream." Amos 5:21-24.

"Are ye not as the children of the Ethiopians unto me, O children of Israel? saith Jehovah. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir? Behold, the eyes of the Lord Jehovah are upon the sinful kingdom, and I will destroy it from off the face of the earth; save that I will not utterly destroy the house of Jacob, saith Jehovah. For, lo, I will command, and I will sift the house of Israel among all the nations, like as grain is sifted in a sieve, yet shall not the least kernel fall upon the earth."

Amos 9:7-9.

Hosea:

"I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in justice, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah. And it shall come to pass in that day, I will answer, saith Jehovah, I will answer the heavens, and they shall answer the earth; and the earth shall answer the grain, and the new wine, and the oil; and they shall answer Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them that were not my people, Thou art my people; and they shall say, Thou art my God." Hos. 2:19-23.

"My people are destroyed for lack of knowledge." Hos. 4:6[a].

"Come, and let us return unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: on the third day he will raise us up, and we shall live before him. And let us know, let us follow on to know Jehovah: his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that watereth the earth. . . . I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings." Hos. 6:1-3, 6.

"How shall I give thee up, Ephraim? how shall I cast thee off, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? my heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee." Hos. 11:8-9.

Isaiah:

"Hear the word of Jehovah, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt offerings of rams, and the fat of fed beasts; and

I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

"Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it." Is. 1:10-20.

"Many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Is. 2:3-4.

"And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins. And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together; and a little child shall lead them,—for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." Is. 11:1-6, 9^b.

"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from taking a bribe, that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil; he shall dwell on high; his place of defence shall be the munitions of rocks; his bread shall be given him; his waters shall be sure." Is. 33:15-16.

Micah:

"Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" 6:6-8.

"As for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, Jehovah will be a light unto me. I will bear the indignation of Jehovah, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness." . . .

"Who is a God like unto thee, that pardoneth iniquity, and passeth over the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in lovingkindness. He will again have compassion upon us; he will tread our iniquities under foot; and thou wilt cast all their sins into the depths of the sea." Mic. 7:7-9, 18-19.

Proverbs:

"The mouth of the righteous is a fountain of life;
But violence covereth the mouth of the wicked.
Hatred stirreth up strifes;
But love covereth all transgressions."

. . . .

The tongue of the righteous is as choice silver:
The heart of the wicked is little worth. . . .
The blessing of Jehovah, it maketh rich;
And he addeth no sorrow therewith."

. . . .

"The fear of Jehovah prolongeth days;
But the years of the wicked shall be shortened.
The hope of the righteous shall be gladness;
But the expectation of the wicked shall perish."
Prov. 10:11-12, 20, 22, 27-28.

"The liberal soul shall be made fat;
And he that watereth shall be watered also himself."
Prov. 11:25.

"In the way of righteousness is life;
And in the pathway thereof there is no death."
Prov. 12:28.

"A tranquil heart is the life of the flesh;
But envy is the rottenness of the bones."
Prov. 14:30.

"A soft answer turneth away wrath;
But a grievous word stirreth up anger."

. . . .

"The eyes of Jehovah are in every place,
Keeping watch upon the evil and the good.
A gentle tongue is a tree of life;
But perverseness therein is a breaking of the spirit."

. . . .

"Sheol and Abaddon are before Jehovah;
How much more then the hearts of the children of men!"

. . . .

"Better is little, with the fear of Jehovah,
Than great treasure and trouble therewith.
Better is a dinner of herbs, where love is,
Than a stalled ox and hatred therewith."
Prov. 15:1, 3-4, 11, 16-17.

"Better is a little with righteousness,
Than great revenues with injustice."

. . . .

"He that is slow to anger is better than the mighty;
And he that ruleth his spirit than he that taketh a city."
Prov. 16:8, 32.

"The refining pot is for silver, and the furnace for gold;
But Jehovah trieth the hearts."
Prov. 17:3.

"The name of Jehovah is a strong tower;
The righteous runneth into it, and is safe."
Prov. 18:10.

"The spirit of man is the lamp of Jehovah,
Searching all his innermost parts."
Prov. 20:27.

"Every way of a man is right in his own eyes;
But Jehovah weigheth the hearts."
Prov. 21:2.

"He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor."
Prov. 22:9.

"A righteous man falleth seven times, and riseth up again;
But the wicked are overthrown by calamity.
Rejoice not when thine enemy falleth,
And let not thine heart be glad when he is overthrown."
Prov. 24:16-17.

"If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:

For thou wilt heap coals of fire upon his head,
And Jehovah will reward thee."
Prov. 25:21-22.

"Seest thou a man wise in his own eyes?
There is more hope of a fool than of him."
Prov. 26:12.

"Let another man praise thee, and not thine own mouth;
A stranger and not thine own lips."
Prov. 27:2.

"The fear of man bringeth a snare;
But whoso putteth his trust in Jehovah shall be safe."
Prov. 29:25.

CHAPTER III

TEACHING BY PROPHETS, SAGES AND OTHER WRITERS OF THE SEVENTH CENTURY B.C. THAT IS KINDRED TO THE STANDARD IN JESUS

Introductory Note

FROM the Seventh Century B.C. we have writings associated with the names of Jeremiah, Zephaniah, and Habakkuk. Jeremiah continued his work into the Sixth Century B.C., but the greater part of it fell in the Seventh. The ode attributed to Habakkuk is possibly of a later date. The Books of Samuel and Kings and the introductory chapters of Proverbs are assigned to the latter part of this century.

Samuel:

"There is none holy as Jehovah;
For there is none besides thee,
Neither is there any rock like our God.

. . . .

Jehovah is a God of knowledge,
And by him actions are weighed.

. . . .

He will keep the feet of his godly ones."

1 Sam. 2:2, 3b, 9a.

"Jehovah will not forsake his people for his great name's sake, because it hath pleased Jehovah to make you a people unto himself." I Sam. 12:22.

"And Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." I Sam. 15:22.

"Thou art my lamp, O Jehovah;
And Jehovah will lighten my darkness.

. . . .

Thou hast also given me the shield of thy salvation;
And thy gentleness hath made me great."
II Sam. 22:29, 36.

Kings:

"Behold, heaven and the heaven of heavens cannot contain thee; how much less this house that I have builded."
I K. 8:27b.

Deuteronomy:

"Ye shall not respect persons in judgment; ye shall hear the small and the great alike; ye shall not be afraid of the face of man; for the judgment is God's." Deut. 1:17a.

"Jehovah thy God is a merciful God; he will not fail thee."
Deut. 4:31a.

"Hear, O Israel; Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." Deut. 6:4-5.

"Thou shalt consider in thy heart, that, as a man chasteneth his son, so Jehovah thy God chasteneth thee." Deut. 8:5.

"I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed; to love Jehovah thy God, to obey his voice, and to cleave unto him; for he is thy life and the length of thy days." Deut. 30:19-20ab.

"Be strong and of good courage, fear not . . . for Jehovah thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee." Deut. 31:6.

Jeremiah:

"My people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:13.

"Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth me, that I am Jehovah who exerciseth lovingkindness, justice, and righteousness, in the earth: for in these things I delight, saith Jehovah." Jer. 9:23-24.

"Blessed is the man that trusteth in Jehovah, and whose trust Jehovah is. For he shall be as a tree planted by the waters, that spreadeth out its roots by the river, and shall not fear when heat cometh, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17:7-8.

"I know the thoughts that I think toward you, saith Jehovah, thoughts of peace, and not of evil, to give you hope in your latter end. And ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart."

Jer. 29:11-13.

"Jehovah appeared of old unto me, saying,

Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. . . .

"Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah: for they shall all know me, from the least of them unto the greatest of them, saith Jehovah; for I will forgive their iniquity, and their sin will I remember no more." Jer. 31:3, 31-34.

Zephaniah:

"Jehovah thy God is in the midst of thee, a mighty one who will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." Zeph. 3:17.

Habakkuk:

"Art not thou from everlasting, O Jehovah my God, my Holy One? We shall not die." Hab. 1:12[a].

"The earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." Hab. 2:14.

"Though the fig-tree should not flourish,
Neither fruit be in the vine;
Though the labor of the olive should fail,
And the fields yield no food;
Though the flock should be cut off from the fold,
And there be no herd in the stalls:
Yet will I rejoice in Jehovah,
I will joy in the God of my salvation."
Hab. 3:17-18.

Proverbs:

"The fear of Jehovah is the beginning of knowledge;
But the foolish despise wisdom and instruction."
Prov. 1:7.

"Let not kindness and truth forsake thee:
Bind them about thy neck;
Write them upon the tablet of thy heart.
So shalt thou find favor and good understanding
In the sight of God and man.
Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths.

Be not wise in thine own eyes;
Fear Jehovah and depart from evil.

. . . .

Honor Jehovah with thy substance,
And with the first fruits of all thine increase:
So shall thy barns be filled with plenty,
And thy vats shall overflow with new wine.
My son, despise not the chastening of Jehovah;
Neither be weary of his reproof:
For whom Jehovah loveth he reproveth,
Even as a father the son in whom he delighteth.
Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.
She is more precious than rubies;
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her;
And happy is everyone that retaineth her."

Prov. 3:3-7, 9-18.

"The path of the righteous is as the dawning light,
That shineth more and more unto the perfect day.

. . . .

Keep thy heart with all diligence;
For out of it are the issues of life."

Prov. 4:18, 23.

"There are six things which Jehovah hateth,
Yea, seven which are an abomination unto him:
Haughty eyes, a lying tongue,
And hands that shed innocent blood;
A heart that deviseth wicked purposes,
Feet that are swift in running to mischief,
A false witness that uttereth lies,
And he that soweth discord among brethren.

My son, keep the commandment of thy father,
And forsake not the law of thy mother;
Bind them continually upon thy heart;
Tie them about thy neck.
When thou walkest, it shall lead thee;
When thou sleepest, it shall watch over thee;
And when thou awakest, it shall talk with thee."

Prov. 6:16-22.

CHAPTER IV

TEACHING IN THE LATEST PARTS OF THE HEXATEUCH, ALSO BY THE EXILIC AND POSTEXILIC PROPHETS THAT IS KINDRED TO THE STANDARD IN JESUS

Introductory Note

THE material of this chapter is from writings composed after the destruction of Jerusalem (586 B.C.), and, mainly at least, within two centuries after that event. Such are the latest elements of the Hexateuch, Second Isaiah (*i.e.* Is. 40-66), Ezekiel, Zechariah, Malachi and Joel. Ezekiel, certainly, and the author or authors of Isaiah 40-66, probably, lived in Babylonia, far from their native land. Behind them lay the catastrophe by which their country and capital had been overwhelmed. Around them, in close contact, was a civilization with a great history and many worthy elements. These facts had influence on their views of God and his relation to men.

Zechariah 9-14 comes from an unknown writer who seems to have lived late in the Persian Period. The single passage that is quoted may reflect a hope that the new and better time was to be introduced by the struggle with the

Greek power. The writing that bears the name of Malachi and, less certainly, that of Joel belong to the period of Ezra and Nehemiah. The larger part of this chapter is from Second Isaiah, than which no part of the Old Testament approaches the Gospel more closely and often.

In the period which furnished the material of this chapter many of the Psalms were composed, but these are gathered by themselves in another place.

Hexateuch:

"God created man in his own image, in the image of God created he him; male and female created he them." Gen. 1:27.

Leviticus:

"Ye shall be holy, for I Jehovah your God am holy.
Ye shall fear every man his mother and his father.

"Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor.

Thou shalt not go up and down as a tale-bearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am Jehovah.

Thou shalt not hate thy brother in thy heart: thou shalt surely rebuke thy neighbor, and not bear sin because of him.

Thou shalt not take vengeance, nor bear any grudge against the children of thy people; but thou shalt love thy neighbor as thyself. I am Jehovah.

Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear thy God: I am Jehovah.

The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were sojourners in the land of Egypt: I am Jehovah your God."
Lev. 19:2^b, 3^a, 15-18, 32, 34.

Numbers:

"Jehovah bless thee, and keep thee:
Jehovah make his face to shine upon thee, and be gracious unto thee:
Jehovah lift up his countenance upon thee, and give thee peace."
Num. 6:24-26.

Ezekiel:

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. . . .

Have I any pleasure in the death of the wicked? saith the Lord Jehovah; and not rather that he should return from his way, and live?"
Ezek. 18:4, 23.

"Thus saith the Lord Jehovah: Behold, I myself, even I, will search for my sheep, and will seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. . . .

I myself will be the shepherd of my sheep, and I will cause them to lie down, saith the Lord Jehovah. I will seek that which was lost, and will bring back that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." Ezek. 34:11-12, 15-16.

Second Isaiah:

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins.

The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it.

The voice of one saying, Cry. And one said, What shall I Cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever.

O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God! Behold, the Lord Jehovah will come as a mighty one, and his arm will rule for him: Behold, his reward is with him, and his recompence before him. He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom, and will gently lead those that have their young.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of Jehovah, or being his counsellor hath taught him? With whom took he counsel, and who instructed him and taught him in the path of justice, and taught him knowledge, and showed to him the way of understanding? Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All the nations are as nothing before him; they are accounted to him as less than nothing, and vanity.

To whom then will ye liken God? or what likeness will ye compare unto him? The image, a workman hath cast it, and the goldsmith overlayeth it with gold, and casteth for it silver chains. He that is too impoverished for such an oblation chooseth a tree that will not rot; he seeketh unto him a skilful workman to set up a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth princes to nothing; that maketh the judges of the earth as vanity. Yea, they have not been planted; yea, they have not been sown; yea, their stock hath not taken root in the earth: moreover he bloweth upon them, and they wither, and the whirlwind taketh them away as stubble. To whom then will ye liken me, that I should be equal to him, saith the Holy One. Lift up your eyes on high, and see who hath created these, that bringeth out their host by number; he calleth them all by name; by the greatness of his might, and for that he is strong in power, not one is lacking.

Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from Jehovah, and the justice due to me is passed away from my God? Hast thou not known? hast thou not heard? The everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding. He giveth power to the faint, and to him that hath no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Is. 40.

"Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."
Is. 41:10.

"Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon him; he will bring forth justice to the Gentiles. He will not cry, nor lift up his voice, nor cause it to be heard in the street. A bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth justice in truth. He will not fail nor be discouraged, till he have set justice in the earth; and the isles shall wait for his law." Is. 42:1-4.

"But now thus saith Jehovah that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am Jehovah thy God, the Holy One of Israel, thy Saviour.

. . . .

I, even I, am he that blotteth out thy transgressions for mine own sake, and I will not remember thy sins."

Is. 43:1-3^a, 25.

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Is. 45:22.

"Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction.

. . . .

Oh that thou wouldest hearken to my commandments! Then would thy peace be as a river, and thy righteousness as the waves of the sea." Is. 48:10, 18.

"Yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." Is. 49:6.

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price. Whereof do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples. Behold, thou shalt call a nation that thou knowest not; and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel; for he hath glorified thee.

Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing; and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree; and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off." Is. 55.

"My house shall be called a house of prayer for all peoples. The Lord Jehovah who gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides his own that are gathered." Is. 56:7c-8.

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite." Is. 57:15.

"Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy rearward. Then shalt thou call, and Jehovah will answer; thou shalt cry, and he will say, Here I am." Is. 58:6-9.

"Behold, Jehovah's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, so that he will not hear." Is. 59:1-2.

"The sun shall be no more thy light by day; neither for bright-

ness shall the moon give light unto thee: but Jehovah will be unto thee an everlasting light, and thy God thy glory."
Is. 60:19.

"The Spirit of the Lord Jehovah is upon me; because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that he may be glorified." Is. 61:1-3.

"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. . . .

Thou art our Father, though Abraham knoweth us not, and Israel doth not acknowledge us: thou, O Jehovah, art our Father; our Redeemer from everlasting is thy name." Is. 63:9, 16.

"Behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. . . .

. . . .

And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear." Is. 65:17, 24.

Also in the name of Isaiah but of a much later time:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in Jehovah forever; for in Jehovah, even Jehovah, is an everlasting rock."

Is. 26:3-4.

"The wilderness and the dry land shall be glad; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of Jehovah, the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God! vengeance will come, even the recompence of God; he will come and save you. . . .

And the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away." Is. 35:1-4, 10.

Joel:

"Rend your heart, and not your garments, and turn unto Jehovah your God; for he is gracious and merciful, slow to anger, and abundant in lovingkindness. . . .

It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 2:13, 28-29.

Zechariah:

"This is the word of Jehovah unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." Zech. 4:6.

"These are the things that ye shall do: Speak ye every man the truth with his neighbor; execute the judgment of truth and peace in your gates; and let none of you devise evil in your hearts against his neighbor; and love no false oath: for all these are things that I hate, saith Jehovah." Zech. 8:16-17.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass. . . .

His dominion shall be from sea to sea, and from the river to the ends of the earth." Zech. 9:9, 10[b].

"Jehovah shall be King over all the earth: in that day shall Jehovah be one, and his name one." Zech. 14:9.

Malachi:

"Have we not all one father? hath not one God created us? Why do we deal treacherously every man against his brother, profaning the covenant of our fathers?" Mal. 2:10.

"Then they that feared Jehovah spake one with another; and Jehovah hearkened, and heard, and a book of remembrance was written before him, for them that feared Jehovah, and that thought upon his name. And they shall be mine, saith Jehovah of hosts, even mine own possession, in the day that I make; and I will spare them as a man spareth his own son that serveth him."

Mal. 3:16-17.

CHAPTER V

TEACHING BY EXILIC AND POSTEXILIC PSALMISTS AND SAGES THAT IS KINDRED TO THE STANDARD IN JESUS

Introductory Note

THOSE Psalms that reveal a near kinship with the thought and spirit of Jesus, even as the rest of the Psalter, cannot be closely dated. It is however regarded as certain that most of the Psalms were composed after the Exile, in the period of the second Temple, four centuries after the age of David, and it is not improbable that a few were composed as late as the Second Century B.C. No Psalms clearly imply an origin before the Sixth Century, though some (*e.g.* Ps. 18 and Ps. 45) may allow it. Very few of the Psalms can be taken *in their entirety* as kindred to the Standard in Jesus.

To the Post-exilic period, without attempting any nearer approach to their date, are assigned Job and the thirtieth chapter of Proverbs.

Psalms:

"Thou, O Jehovah, art a shield about me;
My glory, and the lifter up of my head.

. . . .

I laid me down and slept;
I awaked; for Jehovah sustaineth me."

Ps. 3:3, 5.

"Offer the sacrifices of righteousness,
And put your trust in Jehovah.

. . . .

In peace will I both lay me down and sleep;
For thou, Jehovah, alone makest me dwell in safety."

Ps. 4:5, 8.

"Let all those that take refuge in thee rejoice,
Let them ever shout for joy, because thou defendest them:
Let them also that love thy name be joyful in thee.
For thou wilt bless the righteous;
O Jehovah, thou wilt compass him with favor as with a shield."

Ps. 5:11-12.

"O Jehovah, our Lord,
How excellent is thy name in all the earth,
Who has set thy glory upon the heavens!
Out of the mouth of babes and sucklings hast thou established strength,
Because of thine adversaries,
That thou mightest still the enemy and the avenger.
When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained:
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?
For thou hast made him but little lower than God,
And crownest him with glory and honor.

Thou makest him to have dominion over the works of thy
hands;
Thou hast put all things under his feet:
All sheep and oxen,
Yea, and the beasts of the field,
The birds of the heavens, and the fish of the sea,
Whatsoever passeth through the paths of the seas.
O Jehovah, our Lord,
How excellent is thy name in all the earth."

Ps. 8.

"Jehovah, who shall sojourn in thy tabernacle?
Who shall dwell in thy holy hill?
He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart;
He that slandereth not with his tongue,
Nor doeth evil to his friend,
Nor taketh up a reproach against his neighbor;
In whose eyes a reprobate is despised,
But who honoreth them that fear Jehovah;
He that sweareth to his own hurt, and changeth not;
He that putteth not out his money to interest.
Nor taketh reward against the innocent.
He that doeth these things shall never be moved."

Ps. 15.

"Preserve me, O God; for in thee do I take refuge

. . . .

Jehovah is the portion of my inheritance and of my cup:
Thou maintainest my lot.
The lines are fallen unto me in pleasant places;
Yea, I have a goodly heritage.

I will bless Jehovah, who hath given me counsel;
Yea, my heart instructeth me in the night seasons.
I have set Jehovah always before me:
Because he is at my right hand, I shall not be moved.

. . . .

Thou wilt show me the path of life:
In thy presence is fulness of joy;
In thy right hand there are pleasures for evermore."
Ps. 16:1, 5-8, 11.

"I love thee, O Jehovah, my strength.
Jehovah is my rock, and my fortress, and my deliverer;
My God, my rock, in whom I will take refuge:
My shield, and the horn of my salvation, my high tower.

. . . .

Thou wilt light my lamp:
Jehovah my God will lighten my darkness.

. . . .

Thou has given me the shield of thy salvation;
And thy right hand hath holden me up,
And thy gentleness hath made me great."
Ps. 18:1-2, 28, 35.

"The heavens declare the glory of God;
And the firmament showeth his handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge.
There is no speech nor language;
Their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.

In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run his course.
His going forth is from the end of the heavens,
And his circuit unto the ends of it;
And there is nothing hid from the heat thereof.

The law of Jehovah is perfect, restoring the soul;
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart:
The commandment of Jehovah is pure, enlightening the eyes.
The fear of Jehovah is clean, enduring for ever:
The ordinances of Jehovah are true, and righteous altogether.
More to be desired are they than gold, yea, than much fine gold;
Sweeter also, than honey and the droppings of the honey comb.
Moreover by them is thy servant warned:
In keeping them there is great reward.
Who can discern his errors?
Clear thou me from hidden faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me:
Then shall I be upright,
And I shall be clear from great transgression.
Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight,
O Jehovah, my rock and my redeemer."

Ps. 19.

"Jehovah is my shepherd: I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.

He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff, they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou hast anointed my head with oil;
My cup runneth over.
Surely goodness and lovingkindness shall follow me all the days of my life;
And I shall dwell in the house of Jehovah forever."

Ps. 23.

"The earth is Jehovah's, and the fulness thereof;
The world and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of Jehovah?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
He shall receive a blessing from Jehovah,
And righteousness from the God of his salvation."

Ps. 24:1-5.

"Show me the ways, O Jehovah;
Teach me thy paths.
Guide me in thy truth, and teach me;
For thou art the God of my salvation;

For thee do I wait all the day.
Remember, O Jehovah, thy tender mercies and thy lovingkindnesses;
For they have been ever of old.
Remember not the sins of my youth, nor my transgressions:
According to thy lovingkindness remember thou me,
For thy goodness' sake, O Jehovah.
Good and upright is Jehovah:
Therefore will he instruct sinners in the way.
The meek will he guide in justice;
And the meek will he teach his way.
All the paths of Jehovah are lovingkindness and truth
Unto such as keep his covenant and his testimonies.
For thy name's sake, O Jehovah,
Pardon mine iniquity, for it is great.

What man is he that feareth Jehovah?
Him shall he instruct in the way that he shall choose.

. . . .

The friendship of Jehovah is with them that fear him;
And he will show them his covenant."

Ps. 25:4-12, 14.

"Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?

. . . .

Though a host should encamp against me,
My heart shall not fear:
Though war should rise against me,
Even then will I be confident.

. . . .

Hear, O Jehovah, when I cry with my voice:
Have mercy also upon me, and answer me.
When thou saidest, Seek ye my face; my heart said unto thee,
Thy face, Jehovah, will I seek.
Hide not thy face from me;
Put not thy servant away in anger:
Thou hast been my help;
Cast me not off, neither forsake me, O God of my salvation.
When my father and my mother forsake me,
Then Jehovah will take me up.
Teach me thy way, O Jehovah.
And lead me in a plain path.

. . . .

Wait for Jehovah:
Be strong, and let thy heart take courage:
Yea, wait thou for Jehovah."

Ps. 27:1, 3, 7-11^{ab}, 14.

"Sing praise unto Jehovah, O ye saints of his,
And give thanks to his holy memorial name.
For his anger is but for a moment;
His favor is for a life-time:
Weeping may tarry for the night,
But joy cometh in the morning."

Ps. 30:4-5.

"In thee, O Jehovah, do I take refuge;
Let me never be put to shame:
Deliver me in thy righteousness.
Bow down thine ear unto me; deliver me speedily;

Be thou to me a strong rock,
A house of defence to save me.
For thou art my rock and my fortress;
Therefore for thy name's sake lead me and guide me.

. . . .

Into thy hand I commend my spirit:
Thou hast redeemed me, O Jehovah, thou God of truth."
Ps. 31:1-3, 5.

"Blessed is he whose transgression is forgiven,
Whose sin is covered.
Blessed is the man unto whom Jehovah imputeth not iniquity,
And in whose spirit there is no guile.

. . . .

I acknowledged my sin unto thee,
And mine iniquity did I not hide:
I said, I will confess my transgressions unto Jehovah;
And thou forgavest the iniquity of my sin.

For this let every one that is godly pray unto thee in a time when thou mayest be found:
Surely when the great waters overflow they shall not reach unto him.
Thou art my hiding-place; thou wilt preserve me from trouble;
Thou wilt compass me about with songs of deliverance.

. . . .

Be glad in Jehovah, and rejoice, ye righteous;
And shout for joy, all ye that are upright in heart."
Ps. 32:1-2, 5-7, 11.

"The word of Jehovah is right;
And all his work is done in faithfulness.
He loveth righteousness and justice:
The earth is full of the lovingkindness of Jehovah."

Ps. 33:4-5.

"The angel of Jehovah encampeth round about them that fear him,
And delivereth them.
Oh taste and see that Jehovah is good:
Blessed is the man that taketh refuge in him.

. . . .

Come ye children, hearken unto me:
I will teach you the fear of Jehovah.
What man is he that desireth life,
And loveth many days, that he may see good?
Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;
Seek peace, and pursue it.

. . . .

Jehovah is nigh unto them that are of a broken heart,
And saveth such as are of a contrite spirit.
Many are the afflictions of the righteous;
But Jehovah delivereth him out of them all."

Ps. 34:7-8, 11-14, 18-19.

"How precious is thy lovingkindness, O God!
And the children of men take refuge under the shadow of thy wings.

. . . .

With thee is the fountain of life:
In thy light shall we see light."

Ps. 36:7, 9.

"Trust in Jehovah, and do good;
So shalt thou dwell in the land and feed securely.
Delight thyself also in Jehovah;
And he will give thee the desires of thy heart.
Commit thy way unto Jehovah;
Trust also in him, and he will bring it to pass.
And he will make thy righteousness to go forth as the light,
And thy justice as the noonday.
Rest in Jehovah, and wait patiently for him:
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.
Cease from anger, and forsake wrath:
Fret not thyself, it tendeth only to evil-doing."

Ps. 37:3-8.

"As the hart panteth after the water-brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God.

. . . .

O my God, my soul is cast down within me:

. . . .

All thy waves and thy billows are gone over me.
Yet Jehovah will command his lovingkindness in the day-time;
And in the night his song shall be with me,
Even a prayer unto the God of my life.

. . . .

Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God; for I shall yet praise him,
Who is the help of my countenance, and my God."

Ps. 42:1-2, 6^a, 7^b-8, 11.

"God is our refuge and strength,
A very present help in trouble.
Therefore will we not fear, though the earth do change,
And though the mountains be shaken into the heart of the seas;
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling thereof."

Ps. 46:1-3.

"Have mercy upon me, O God, according to thy lovingkindness,
According to the multitude of thy tender mercies blot out my transgressions.
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I know my transgressions;
And my sin is ever before me.

. . . .

Purify me with hyssop, and I shall be clean:
Wash me, and I shall be whiter than snow.
Make me to hear joy and gladness,
That the bones which thou hast broken may rejoice.
Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God;
And renew a right spirit within me.
Cast me not away from thy presence;

And take not thy holy Spirit from me.
Restore unto me the joy of thy salvation;
And uphold me with a willing spirit.
Then will I teach transgressors thy ways;
And sinners shall be converted unto thee.

. . . .

O Lord, open thou my lips;
And my mouth shall show forth thy praise.
For thou delightest not in sacrifice; else would I give it;
Thou hast no pleasure in burnt-offering.
The sacrifices of God are a broken spirit:
A broken and a contrite heart, O God, thou wilt not despise."

Ps. 51:1-3, 7-13, 15-17.

"Cast thy burden upon Jehovah, and he will sustain thee."

Ps. 55:22[a].

"O thou that hearest prayer,
Unto thee shall all flesh come.

. . . .

By terrible things thou wilt answer us in righteousness,
O God of our salvation,
Thou that art the confidence of all the ends of the earth,
And of them that are afar off upon the sea."

Ps. 65:2, 5.

"God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations.
Let the peoples praise thee, O God;
Let all the peoples praise thee.

Oh let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise thee, O God;
Let all the peoples praise thee.
The earth hath yielded its increase:
God, even our own God, will bless us.
God will bless us;
And all the ends of the earth shall fear him."

Ps. 67.

"Thou wilt guide me with thy counsel,
And afterward receive me to glory.
Whom have I in heaven but thee?
And there is none upon earth that I desire besides thee.
My flesh and my heart faileth;
But God is the strength of my heart and my portion forever."

Ps. 73:24-26.

"Righteousness and justice are the foundation of thy throne;
Lovingkindness and truth go before thy face."

Ps. 89:14.

"Lord, thou hast been our dwelling-place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting thou art God.

. . . .

For a thousand years in thy sight
Are but as yesterday, when it is past,
And as a watch in the night.

. . . .

So teach us to number our days,
That we may get us a heart of wisdom.

. . . .

O satisfy us in the morning with thy lovingkindness,
That we may rejoice and be glad all our days.

. . . .

Let thy work appear unto thy servants,
And thy glory upon their children.
And let the favor of the Lord our God be upon us;
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it."

Ps. 90:1-2, 4, 12, 14, 16-17.

"It is a good thing to give thanks unto Jehovah,
And to sing praises unto thy name, O Most High;
To show forth thy lovingkindness in the morning,
And thy faithfulness every night."

Ps. 92:1-2.

"Jehovah reigneth; he is clothed with majesty;
Jehovah is clothed with strength; he hath girded himself therewith;
The world also is established, that it cannot be moved.
Thy throne is established of old:
Thou art from everlasting.
The floods have lifted up, O Jehovah,
The floods have lifted up their voice;
The floods lift up their waves.
Above the voices of many waters,
The mighty breakers of the sea,
Jehovah on high is mighty.

Thy testimonies are very sure:
Holiness becometh thy house,
O Jehovah, for evermore."

Ps. 93.

"He that planted the ear, shall he not hear?
He that formed the eye, shall he not see?"

Ps. 94:9.

"Oh come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving;
Let us make a joyful noise unto him with psalms.
For Jehovah is a great God,
And a great King above all gods.
In his hand are the deep places of the earth;
The heights of the mountains are his also.
The sea is his, and he made it;
And his hands formed the dry land.
Oh come, let us worship and bow down;
Let us kneel before Jehovah our Maker:
For he is our God,
And we are the people of his pasture, and the sheep of his hand."

Ps. 95:1-7ab.

"Oh sing unto Jehovah a new song:
Sing unto Jehovah, all the earth.
Sing unto Jehovah, bless his name;
Show forth his salvation from day to day.
Declare his glory among the nations,
His marvellous works among all the peoples.
For great is Jehovah, and greatly to be praised.

. . . .

Honor and majesty are before him:
Strength and beauty are in his sanctuary.
Ascribe unto Jehovah, ye kindreds of the peoples,
Ascribe unto Jehovah glory and strength.
Ascribe unto Jehovah the glory due unto his name:
Bring an offering, and come into his courts.
Oh worship Jehovah in the beauty of holiness;
Tremble before him, all the earth.
Say among the nations, Jehovah reigneth:
The world also is established that it cannot be moved:
He will judge the peoples with equity.
Let the heavens be glad, and let the earth rejoice;
Let the sea roar and the fulness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy
Before Jehovah; for he cometh,
For he cometh to judge the earth:
He will judge the world with righteousness,
And the peoples with his truth."

Ps. 96:1-4[a], 6-13.

"Light is sown for the righteous,
And gladness for the upright in heart.
Be glad in Jehovah, ye righteous;
And give thanks to his holy memorial name."

Ps. 97:11-12.

"Make a joyful noise unto Jehovah, all ye lands.
Serve Jehovah with gladness:
Come before his presence with singing.
Know ye that Jehovah, he is God:
It is he that hath made us, and we are his;

We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving,
And into his courts with praise:
Give thanks unto him, and bless his name.
For Jehovah is good; his lovingkindness endureth forever,
And his faithfulness unto all generations."

Ps. 100.

"Of old didst thou lay the foundation of the earth:
And the heavens are the work of thy hands.
They shall perish, but thou shalt endure;
Yea, all of them shall wax old like a garment;
As a vesture shalt thou change them, and they shall be changed:
But thou art the same,
And thy years shall have no end."

Ps. 102:25-27.

"Bless Jehovah, O my soul;
And all that is within me, bless his holy name.
Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle.
Jehovah executeth righteous acts,
And judgments for all that are oppressed.
He made known his ways unto Moses,
His doings unto the children of Israel.
Jehovah is merciful and gracious,

Slow to anger, and abundant in lovingkindness.
He will not always chide,
Neither will he keep his anger for ever.
He hath not dealt with us after our sins,
Nor rewarded us after our iniquities.
For as the heavens are high above the earth,
So great is his lovingkindness toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So Jehovah pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.
As for man, his days are as grass;
As a flower of the field, so he flourisheth.
For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those who remember his precepts to do them.
Bless Jehovah, ye his angels,
That are mighty in strength, that fulfil his word,
Hearkening unto the voice of his word.
Bless Jehovah, all ye his hosts,
Ye ministers of his, that do his pleasure.
Bless Jehovah, all ye his works,
In all places of his dominion:
Bless Jehovah, O my soul."

Ps. 103.

"Oh that men would praise Jehovah for his lovingkindness,
And for his wonderful works to the children of men.
For he satisfieth the longing soul,
And the hungry soul he filleth with good.

. . . .

And let them offer the sacrifices of thanksgiving,
And declare his works with singing."

Ps. 107:8-9, 22.

"Not unto us, O Jehovah, not unto us,
But unto thy name give glory,
For thy lovingkindness and for thy truth's sake."

Ps. 115:1.

"What shall I render unto Jehovah,
For all his benefits toward me?
I will take the cup of salvation,
And call upon the name of Jehovah.
I will pay my vows unto Jehovah,
Yea, in the presence of all his people.
Precious in the sight of Jehovah
Is the death of his saints."

Ps. 116:12-15.

"I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from Jehovah,
Who made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold he that keepeth Israel
Will neither slumber nor sleep.
Jehovah is thy keeper:
Jehovah is thy shade upon thy right hand.

The sun shall not smite thee by day,
Nor the moon by night.
Jehovah will keep thee from all evil;
He will keep thy soul.
Jehovah will keep thy going out and thy coming in
From this time forth and for evermore."

Ps. 121.

"They that trust in Jehovah
Are as mount Zion, which cannot be moved, but abideth for ever.
As the mountains are round about Jerusalem,
So Jehovah is round about his people
From this time forth and for evermore."

Ps. 125:1-2.

"They that sow in tears shall reap in joy.
He that goeth forth and weepeth, bearing seed for sowing,
Shall doubtless come again, bringing his sheaves with him."

Ps. 126:5-6.

"Out of the depths have I cried unto thee, O Jehovah.
Lord, hear my voice:
Let thine ears be attentive
To the voice of my supplications.
If thou, Jehovah, shouldest mark iniquities,
O Lord, who could stand?
But there is forgiveness with thee,
That thou mayest be feared.
I wait for Jehovah, my soul doth wait,
And in his word do I hope.
My soul waiteth for the Lord

More than watchmen wait for the morning;
Yea, more than watchmen for the morning.
O Israel, hope in Jehovah;
For with Jehovah there is lovingkindness,
And with him is plenteous redemption.
And he will redeem Israel
From all his iniquities."

Ps. 130.

"O Jehovah, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising;
Thou understandest my thought afar off.
Thou searchest out my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O Jehovah, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thy hand upon me.
Such knowledge is too wonderful for me:
It is high, I cannot attain unto it.
Whither shall I go from thy Spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in Sheol, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall overwhelm me,
And the light about me shall be night;
Even the darkness hideth not from thee,

But the night shineth as the day:
The darkness and the light are both alike to thee.

. . . .

How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than the sand:
When I awake, I am still with thee.

. . . .

Search me, O God, and know my heart;
Try me, and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting."

Ps. 139:1-12, 17-18, 23-24.

"I will extol thee, my God, O King;
And I will bless thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.
Great is Jehovah, and greatly to be praised;
And his greatness is unsearchable.
One generation shall laud thy works to another,
And shall declare thy mighty acts.
Of the glorious majesty of thine honor,
And of thy wondrous works, will I meditate.
And men shall speak of the might of thy terrible acts;
And I will declare thy greatness.
They shall utter the memory of thy great goodness,
And shall sing of thy righteousness.

Jehovah is gracious and merciful;
Slow to anger, and of great lovingkindness.
Jehovah is good to all;
And his tender mercies are over all his works.
All thy works shall give thanks unto thee, O Jehovah;
And thy saints shall bless thee.
They shall speak of the glory of thy kingdom,
And talk of thy power:
To make known to the sons of men his mighty acts,
And the glory of the majesty of his kingdom.
Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.
Jehovah upholdeth all that fall,
And raiseth up all those that are bowed down.
The eyes of all wait for thee;
And thou givest them their food in due season.
Thou openest thy hand,
And satisfiest the desire of every living thing.
Jehovah is righteous in all his ways,
And gracious in all his works.
Jehovah is nigh unto all them that call upon him,
To all that call upon him in truth.
He will fulfil the desire of them that fear him;
He also will hear their cry and will save them.
Jehovah preserveth all them that love him.

. . . .

My mouth shall speak the praise of Jehovah;
And let all flesh bless his holy name for ever and ever."

Ps. 145:1-20[a], 21.

Job:

"Jehovah gave, and Jehovah hath taken away;
Blessed be the name of Jehovah."

Job 1:21^b.

"Behold, happy is the man whom God correcteth:
Therefore, despise not thou the chastening of the Almighty.
For he maketh sore, and bindeth up;
He woundeth, and his hands make whole.
He will deliver thee in six troubles;
Yea, in seven there shall no evil touch thee."

Job 5:17-19.

"How can man be just with God?
If one should desire to contend with him,
He could not answer him one of a thousand.

. . . .

Lo, he goeth by me, and I see him not:
He passeth on also, but I perceive him not."

Job 9:2^b-3, 11.

"Then Jehovah answered Job out of the whirlwind, and said,

Who is this that darkeneth counsel
By words without knowledge?
Gird up now thy loins like a man;
For I will demand of thee, and declare thou unto me.
Where wast thou when I laid the foundations of the earth?
Declare, if thou hast understanding.
Who determined the measures thereof, if thou knowest?
Or who stretched the line upon it?

Whereupon were the foundations thereof fastened?
Or who laid the corner stone thereof,
When the morning stars sang together,
And all the sons of God shouted for joy?

. . . .

Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?
Canst thou lead forth the Mazzaroth in their season?
Or canst thou guide the Bear with her train?
Knowest thou the ordinances of the heavens?
Canst thou establish the dominion thereof in the earth?
Canst thou lift up thy voice to the clouds,
That abundance of waters may cover thee?
Canst thou send forth the lightnings, that they may go,
And say unto thee, Here we are?"

Job 38:1-7, 31-35.

Proverbs:

"Two things have I asked of thee;
Deny me them not before I die:
Remove far from me falsehood and lies:
Give me neither poverty nor riches;
Feed me with the food that is needful for me:
Lest I be full, and deny thee, and say, Who is Jehovah?
Or lest I be poor and steal,
And use profanely the name of my God."

Prov. 30:7-9.

PART THREE

THE NEW TESTAMENT BROUGHT TO THE STANDARD IN JESUS

INTRODUCTORY NOTE

Our three historical Gospels contain, in the teaching of Jesus, the standard of the Christian religion. The remaining New Testament writings form a distinct and lower class by themselves. They are a body of early views of the nature and power and effect of the Gospel, these views being expressed in exhortations and homilies, in historical narrative and apocalyptic pictures. These writings have a certain formal sacredness due to their early separation from other similar writings and their long use in the Church. They also enshrine an element whose sacredness is not formal but consists in a vital relation to the truth of Jesus. To present this truly canonical element is the aim of the following chapters.

Two principles are here determinative: First, all purely historical material, as the narrative of individual deeds and lives, the story of the experiences of various groups of believers, though of value in itself, is here left out of consideration. This material as a whole shows the spirit of Jesus at work in his disciples, but not in any unique or permanently normative manner. We see that spirit equally active in men and women of the present day—active more widely and more intelligently.

Second, looking at the religious and ethical teaching in these writings, only that which, at least in its main purport, is clearly and unmistakably in accord with the Standard in Jesus is gathered together in these chapters.

CHAPTER I

TEACHING BY PAUL THAT ACCORDS WITH THE STANDARD IN JESUS

Introductory Note

IT is here assumed that Paul was the author of ten Epistles contained in the New Testament, viz. two to the Thessalonians, two to the Corinthians, one each to the Romans, Ephesians, Philippians, Colossians, and one to Philemon. These Epistles are largely concerned with the local affairs of different groups of believers in Asia Minor, Greece and Italy. While they could not have been written had not Jesus lived, they would have been considerably different no doubt had their author lived with Jesus, as did Peter and James and John. Paul's conversion was of a mystical and abnormal character, his spiritual experiences were widely unlike those of Jesus, and his thought was deeply influenced by his Greek environment; yet he gave a lofty expression to the Christian spirit in some of its profoundest interests. It is this expression only which is here taken into consideration.

Thessalonians:

"We always thank God for you all when we mention you in our prayers, for we can never forget before our God and Father your energetic faith, your loving service, and your unwavering expectation of our Lord Jesus Christ." I Th. 1:2-3.

"May the Lord make your love for one another and for all men wide and full like my love for you, so that your hearts may be strong and faultlessly pure in the sight of our God and Father." I Th. 3:12-13[a].

"You all belong to the light and the day. We have nothing to do with night or with darkness. So we must not sleep like other men, but we must be vigilant and composed.

. . . .

God has not destined us for his wrath, but to gain salvation through our Lord Jesus Christ, who died for us so that whether we are still alive or fall asleep we may live with him. Therefore encourage one another and strengthen one another, just as you are doing.

We beg you, brothers, to respect those who work with you and who lead you in the service of the Lord, and teach you. Hold them in the highest esteem and affection for what they do. Live at peace with one another. We beg you, brothers, warn the idlers, cheer up the despondent, keep hold of the weak, be patient with everybody. Take care that none of you ever pays back evil for evil, but always try to treat one another and everybody with kindness. Always be joyful. Never give up praying. Thank God whatever happens. For this is what God through Christ Jesus wants you to do. Do not stifle the Spirit. Do not disregard the utterances it inspires, but test them all, retaining what is good and avoiding every kind of evil."

I Th. 5:5-6, 9-22.

"The Lord is to be relied on, and he will give you strength and protect you from the evil one.

. . . .

May the Lord guide your hearts into a sense of God's love and into a steadfastness like Christ's.

. . . .

And may the Lord of peace himself always give you peace in every way. The Lord be with you all." II Th. 3:3, 5, 16.

Corinthians:

"God can be depended on, and it was he who called you to this fellowship with his Son, Jesus Christ our Lord."

I Cor. 1:9.

"Do you know that you are God's temple and that God's Spirit makes its home in you?

. . . .

No one should boast about men. For it all belongs to you—Paul, Apollos, Cephas, the world, life, death, the present, the future—all of it belongs to you. But you belong to Christ, and Christ belongs to God." I Cor. 3:16, 21-23.

"The reign of God is not a matter of words but of power."

I Cor. 4:20.

"Do you not know that your body is a temple of the holy Spirit that is within you, which you have received from God?

Besides, you are not your own; you have been bought and paid for. Therefore, honor God with your bodies." I Cor. 6:19-20.

"Food is not going to affect our standing with God. We are none the worse if we do not eat it, and none the better if we do. But you must take care that this right of yours does not prove a hindrance to the over-scrupulous.

. . . .

Therefore, if what I eat makes my brother fall, I will never eat meat again, rather than make my brother fall."

I Cor. 8:8-9, 13.

"God can be depended on, not to let you be tried beyond your strength, but when temptation comes, to give you a way out of it, so that you can withstand it.

. . . .

We are free to do anything, but not everything is good for us. We are free to do anything, but not everything builds up character. No one should look after his own advantage but after that of his neighbor.

. . . .

So whether you are eating or drinking or doing anything else, do it all to the honor of God." I Cor. 10:13[b], 23-24, 31.

"Endowments vary, but the Spirit is the same, and forms of service vary, but it is the same Lord who is served, and activities vary, but God who produces them all in us all is the same. Each one is given his spiritual illumination for the common good."

I Cor. 12:4-7.

"If I can speak the languages of men and even of angels, but have no love, I am only a noisy gong or a clashing cymbal. If

I am inspired to preach and know all the secret truths and possess all knowledge, and if I have such perfect faith that I can move mountains, but have no love, I am nothing. Even if I give away everything I own, and give myself up, but do it in pride, not love, it does me no good.

Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful. It is not happy over injustice, it is only happy with truth. It will bear anything, believe anything, hope for anything, endure anything. Love will never die out. If there is inspired preaching, it will pass away. If there is ecstatic speaking, it will cease. If there is knowledge, it will pass away. For our knowledge is imperfect and our preaching is imperfect. But when perfection comes, what is imperfect will pass away. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put aside my childish ways. For now we are looking at a dim reflection in a mirror, but then we shall see face to face. Now my knowledge is imperfect, but then I shall know as fully as God knows me. So faith, hope and love endure. These are the great three, and the greatest of them is love."

I Cor. 13.

"Someone will say, 'How can the dead rise? What kind of a body will they have when they come back?' You foolish man, the very seed you sow never comes to life without dying first; and when you sow it, it has not the form it is going to have, but is a naked kernel, perhaps of wheat or something else; and God gives it just such a form as he pleases, so that each kind of seed has a form of its own. Flesh is not all alike; men have one kind, animals another, birds another, and fish another. There are heavenly bodies, and there are earthly bodies, but the beauty of the heavenly bodies is of one kind, and the beauty of the earthly bodies is of another. The sun has one kind of beauty, and the moon another, and the stars another; why, one star differs from another in beauty.

It is so with the resurrection of the dead. The body is sown in decay, it is raised free from decay. It is sown in humiliation, it is raised in splendor. It is sown in weakness, it is raised in strength. It is a physical body that is sown, it is a spiritual body that is raised. If there is a physical body, there is a spiritual body also.

. . . .

So, my dear brothers, be firm and unmoved, and always devote yourselves to the Lord's work, for you know that through the Lord your labor is not thrown away." I Cor. 15:35-44, 58.

"Be on the watch. Stand firm in your faith. Act like men. Show yourselves strong. Do everything with love."
I Cor. 16:13-14.

"Blessed be the God and Father of our Lord Jesus Christ, the merciful Father, and the God always ready to comfort! He comforts me in all my trouble, so that I can comfort people who are in any trouble with the comfort with which I myself am comforted by God." II Cor. 1:3-4.

"Now the Lord is the Spirit, and wherever the Spirit of the Lord is, there is freedom. And all of us, reflecting the splendor of the Lord in our unveiled faces, are being changed into likeness to him, from one degree of splendor to another, for this comes from the Lord who is the Spirit." II Cor. 3:17-18.

"It is not myself but Christ Jesus that I am proclaiming as Lord; I am only a slave of yours for Jesus' sake. For God who said, 'Let light shine out of darkness,' has shone in my heart, to give me the light of the knowledge of God's glory, that is on the face of Christ.

This slight, momentary trouble is piling up for me an eternal blessedness beyond all comparison, because I keep my eyes not on what is seen but what is unseen. For what is seen is transitory, but what is unseen is eternal.

. . . .

For I know that if this earthly tent that I live in is taken down, God will provide me a building in heaven to live in, not built by human hands but eternal."

II Cor. 4:5-6, 17-18; 5:1.

"I know well that as long as I am at home in the body I am away from the Lord (for I have to guide my steps by faith, not by what is seen)—yet I am confident, and I prefer to leave my home in the body and make my home with the Lord. So whether I am at home or away from it, it is my ambition to please him.

. . . .

It is Christ's love that controls me. . . .

So if any one is in union with Christ, he is a new being; the old state of things has passed away; there is a new state of things." II Cor. 5:6-9, 14[a], 17.

"Poor, when I make many others rich; penniless, when really I own everything." II Cor. 6:10.

"You know how gracious the Lord Jesus Christ was. Though he was rich, he became poor for your sake, in order that by his poverty you might become rich." II Cor. 8:9.

"Everyone must give what he has made up his mind to give, not reluctantly or under compulsion; God loves a man who is glad to give. God is able to provide you with every blessing in abundance so that you will always have enough for every situation, and ample means for every good enterprise.

. . . .

Thank God for his indescribable gift!" II Cor. 9:7-8, 15.

"Though I do live an earthly life, I am not carrying on an earthly war, for the weapons I use are not earthly ones, but divinely strong for destroying fortresses. I destroy arguments and every obstacle that is raised against the knowledge of God, and I take captive every thought and make it obey Christ." II Cor. 10:3-5.

"I am perfectly willing to boast of all my weakness, so that the strength of Christ may shelter me. That is why I am pleased with weaknesses, insults, hardships, persecutions, and difficulties, when they are endured for Christ's sake, for it is when I am weak that I am strong." II Cor. 12:10.

"Now, brothers, goodbye! Be what you ought to be, listen to my appeal, agree with one another, live in peace, and God the source of love and peace will be with you." II Cor. 13:11.

Romans:

"I am not ashamed of the good news, for it is God's power for the salvation of everyone who has faith, of the Jew first and then of the Greek." Rom. 1:16.

"The wages sin pays is death, but the gift God gives is eternal life through union with Christ Jesus our Lord."

Rom. 6:23.

"So there is no condemnation any more for those who are in union with Christ Jesus. For the life-giving law of the Spirit through Christ Jesus has freed you from the Law of sin and death. For though it was impossible for the Law to do it, hampered as it was by our physical limitations, God, by sending his own Son in our sinful physical form, as a sin-offering, put his condemnation upon sin through his physical nature, so that the requirement of the Law might be fully met in our case, since we live not on the physical but on the spiritual plane. People who are controlled by the physical think of what is physical, and people who are controlled by the spiritual think of what is spiritual. For to be physically minded means death, but to be spiritually minded means life and peace. For to be physically minded means hostility to God, for it refuses to obey God's law, indeed it cannot obey it. Those who are physical cannot please God. But you are not physical but spiritual, if God's Spirit has really taken possession of you; for unless a man has Christ's spirit, he does not belong to Christ. But if Christ is in your hearts, though your bodies are dead in consequence of sin, your spirits have life in consequence of uprightness. If the Spirit of him who raised Jesus from the dead has taken possession of you, he who raised Christ Jesus from the dead will also give your mortal bodies life through his Spirit that has taken possession of you.

. . . .

All who are guided by God's Spirit are God's sons.

The Spirit itself testifies with our spirits that we are God's children, and if children, heirs also; heirs of God and fellow-heirs with Christ, if we really share his sufferings in order to share his glory too.

. . . .

We know that in everything God works with those who love him, whom he has called in accordance with his purpose, to bring about what is good.

. . . .

Who can separate us from Christ's love? Can trouble or misfortune or persecution or hunger or destitution or danger or sword?

. . . .

"In all these things we are more than victorious through him who loved us. For I am convinced that neither death nor life nor angels nor their hierarchies nor the present nor the future nor any supernatural forces either of height or depth will be able to separate us from the love God has shown in Christ Jesus our Lord." Rom. 8:1-11, 14, 16-17, 28, 35, 37-39.

"I appeal to you, brothers, by this mercy of God, to offer your bodies in a living sacrifice that will be holy and acceptable to God; that is your rational worship. You must not adopt the customs of this world but by your new attitude of mind be transformed so that you can find out what God's will is—what is good, pleasing, and perfect.

By the favor that God has shown me, I would tell everyone of you not to think too highly of himself, but to think reasonably, judging himself by the degree of faith God has allowed him. For just as there are many parts united in our human bodies, and the parts do not all have the same function, so, many as we are, we form one body through union with Christ, and we are individually parts of one another. We have gifts that differ with the favor that God has shown us, whether it is that of preaching, differing with the measure of our faith, or of practical service, differing in the field of service, or the teacher who exercises his gift in teaching, the speaker, in his exhortation, the giver of charity, with generosity, the office-holder, with devotion, the one who does acts of mercy, with cheerfulness. Your love must be genuine. You must hate what is wrong, and hold to what is right. Be affectionate in your love for the brotherhood, eager to show one another honor, not wanting in devotion, but on fire with the Spirit. Serve the Lord. Be happy in your hope, steadfast in time of trouble, persistent in prayer. Supply the needs of God's people, be unfailing in hospitality. Bless your persecutors; bless them; do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another. Do not be too ambitious, but accept humble tasks. Do not be conceited. Do not pay anyone back with evil for evil. See that you are above reproach in the eyes of everyone. If possible, for your part, live peaceably with everybody. Do not take your revenge, dear friends, but leave room for God's anger, for the Scripture says, 'Vengeance belongs to me; I will pay them back, says the Lord.' No! If your enemy is hungry, feed him! If he is thirsty, give him something to drink! For if you do, you will heap burning coals upon his head! Do not be conquered by evil, but conquer evil with good." Rom. 12.

"Treat people who are overscrupulous in their faith like brothers; do not criticize their views. One man's faith allows him to eat anything, while the overscrupulous man eats nothing but vegetables. The man who will eat anything must not look down on the man who abstains from some things, and the man who abstains from them must not criticize the one who does not, for God has accepted him. Who are you to criticize some one else's servant? It is for his own master to say whether he succeeds, or fails, and he will succeed, for the Master can make him do so. One man thinks one day better than another, while another thinks them all alike. Everybody must be fully convinced in his own mind. The man who observes the day does it in the Lord's honor. The man who eats does it in the Lord's honor, for he gives God thanks, and the man who abstains does it in the Lord's honor, and gives him thanks. None of us lives only to himself, and none of us dies only to himself; if we live, we are responsible to the Lord, and if we die, we are responsible to him; so whether we live or die, we belong to the Lord.

. . . .

Therefore let us not criticize one another any more. You must resolve instead never to put any hindrance or obstacle in your brother's way. I know and as a follower of the Lord Jesus I am convinced that nothing is unclean in itself; a thing is unclean only to the man who regards it as unclean. For if your brother's feelings are hurt by what you eat, your life is not governed by love. You must not, by what you eat, ruin a man for whom Christ died. The thing you have a right to do must not become a cause of reproach. The Kingdom of God is not a matter of what we eat or drink, but of uprightness, peace, and happiness through the possession of the holy Spirit. Whoever serves Christ in that way pleases God and gains the approval of men. Let us, therefore, keep before us whatever will contribute to peace and the development of one another. You must not, just for the sake of food, undo the work of God. It is true, everything is clean, but it is wrong for a man to hurt the consciences of others by what he eats. The right thing to do is to eat no meat at all and to drink no wine or do anything else if it hurts your brother's conscience. For your part, you must keep the faith you have to yourself, as between God and you. He is a happy man who has no fault to find with himself in following the course that he approves, but the man who has misgivings about eating, and then eats, is thereby condemned, for he is not following his convictions, and anything that does not rest on conviction is wrong."

Rom. 14:1-8, 13-23.

"It is the duty of us who are strong to put up with the weaknesses of those who are immature, and not just suit ourselves. Everyone of us must try to please his neighbor, to do him good, and help in his development. Christ did not please himself, but as the Scripture says, 'The reproaches of those who reproach you have fallen on me.' For everything that was written in earlier times was written for our instruction, so that, by being steadfast and through the encouragement the Scriptures give, we might hold our hope fast. May God, from whom steadfastness and encouragement come, give you such harmony with one another, in following the example of Christ Jesus, that you may praise the God and Father of our Lord Jesus Christ with one accord and one voice. Therefore, treat one another like brothers, in God's honor, just as Christ has treated you.

. . . .

May God, the source of hope, fill you with perfect happiness and peace in your faith, so that you may have overflowing hope through the power of the holy Spirit." Rom. 15:1-7, 13.

Galatians:

"You, brothers, have been called to freedom; only do not make your freedom an excuse for the physical, but in love be slaves to one another. For the whole Law is summed up in one saying: 'You must love your neighbor as you do yourself.' But if you bite one another and eat one another, take care, or you will be destroyed by one another.

I mean this: Live by the Spirit, and then you will not indulge your physical cravings. For the physical cravings are against the Spirit, and the cravings of the Spirit are against the physical; the two are in opposition, so that you cannot do anything you please. But if you are guided by the Spirit, you are not subject to law.

. . . .

What the Spirit produces is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. There is no law against such things! Those who belong to Jesus the Christ have crucified the physical nature with its propensities and cravings. If we live by the Spirit, let us be guided by the Spirit."

Gal. 5:13-18, 22-25.

"If a man is caught doing something wrong, brothers, you are spiritual, and you must set him right, in a spirit of gentleness. Think of yourself, for you may be tempted too. Bear one another's burdens, and in that way carry out the law of the Christ. For if anyone thinks he is somebody when he is really nobody, he is deceiving himself. Every man ought to test his own work, and then whatever satisfaction he has will be with reference to himself, and not in comparison with someone else. For everyone will have to carry his own load.

Those who are taught the message must share all their goods with their teacher. Do not be deceived. God is not to be sneered at. A man will reap just what he sows. The man who sows to gratify his physical cravings will reap destruction from them, and the man who sows to benefit the spirit will reap eternal life from the Spirit. Let us not get tired of doing right, for at the proper time we shall reap, if we do not give out. So then whenever we have an opportunity, let us do good to all men, especially to those who belong to the family of the faith."

Gal. 6:1-10.

Ephesians:

"The God of our Lord Jesus Christ, the glorious Father, grant you the Spirit of wisdom and revelation through the knowledge of himself, enlightening the eyes of your mind so that you may know what the hope is to which he calls you, how gloriously rich his inheritance is among God's people, and how surpassingly great his power is for us who believe." Eph. 1:17-19[a].

"It is by his mercy that you have been saved through faith. It is not by your own action, it is the gift of God. It has not been earned, so that no one can boast of it.

. . . .

You are no longer foreigners or strangers, but you are fellow-citizens of God's people and members of his family. You are built upon the apostles and prophets as your foundation, and Christ Jesus himself is the cornerstone. Through him every part of the building is closely united and grows into a temple sacred through its relation to the Lord, and you are yourselves built up into a dwelling for God through the Spirit." Eph. 2:8-9, 19-22.

"I kneel before the Father from whom every family in heaven or on earth takes its name, and beg him out of his wealth of glory to strengthen you mightily through his Spirit in your inner nature and through your faith to let Christ in his love make his home in your hearts. Your roots must be deep and your foundations strong, so that you and all God's people may be strong enough to grasp what breadth, length, height, and depth mean, and to understand Christ's love, so far beyond our understanding, so that you may be filled with the very fulness of God. To him who by the exertion of his power within us can do unutterably more than all we ask or imagine, be glory through the church and through Christ Jesus through all generations forever and ever. Amen." Eph. 3:14-21.

"I, the prisoner for the Lord's sake, appeal to you to live lives worthy of the summons you have received; with perfect humility and gentleness, with patience, bearing with one another lovingly. Make every effort to maintain the unity of the Spirit through the tie of peace. There is but one body and one Spirit, just as there is but one hope that belongs to the summons you received. There is but one Lord, one faith, one baptism, one God and Father of all, who is above us all, pervades us all, and is within us all.

. . . .

You must be kind to one another, you must be tender-hearted, and forgive one another just as God through Christ has forgiven you." Eph. 4:1-6, 32.

"Once you were sheer darkness, but now, as Christians, you are light itself. You must live like children of light, for light leads to perfect goodness, uprightness, and truth; you must make sure what pleases the Lord." Eph. 5:8-10.

"You must take God's armor, so that when the evil day comes you will be able to make a stand, and when it is all over to hold your ground. Stand your ground, then, with the belt of truth around your waist, and put on uprightness as your coat of mail, and on your feet put the readiness the good news of peace brings. Besides all these, take faith for your shield, for with it you will be able to put out all the flaming missiles of the evil one, and take salvation for your helmet, and for your sword the Spirit, which is the voice of God." Eph. 6:13-17.

Philippians:

"It is my prayer that your love may grow richer and richer in knowledge and perfect insight, so that you may have a sense of what is vital, and may be men of transparent character and blameless life.

. . . .

As I see it, living means Christ and dying something even better." Phil. 1:9-10ab, 21.

"It is God who in his good will is at work in your hearts, inspiring your will and your action." Phil. 2:13.

"Brothers, I do not consider that I have captured it yet, only, forgetting what is behind me, and straining toward what lies ahead, I am pressing toward the goal, for the prize to which God through Christ Jesus calls us upward." Phil. 3:13-14.

"Have no anxiety about anything, but make all your wants known to God in prayer and entreaty, and with thanksgiving.

Then, through your union with Christ Jesus, the peace of God, so far above any human thought, will guard your minds and thoughts.

. . . .

I can do anything through him who gives me strength."
Phil. 4:6-8, 13.

Colossians:

"As persons chosen by God, then, consecrated and dearly loved, you must clothe yourselves with tenderness of heart, kindness, humility, gentleness, forbearance. You must bear with one another, and forgive one another, if anyone has reason to be offended with anyone else. Just as the Lord has forgiven you, so you must forgive. And over all these put on love, which completes them and fastens them all together. Let the ruling principle in your hearts be Christ's peace, for in becoming members of one body you have been called under its sway. And you must be thankful. Let the message of Christ live in your hearts in all its wealth of wisdom. Teach it to one another and train one another in it with thankfulness, with psalms, hymns, and sacred songs, and sing to God with all your hearts. And whatever you have to say or do, do it all as followers of the Lord Jesus, and offer your thanksgiving to God the Father through him." Col. 3:12-17.

CHAPTER II

TEACHING IN CERTAIN PAULINE WRITINGS THAT ACCORDS WITH THE STANDARD IN JESUS

Introductory Note

THE grouping of the Epistles to Timothy and Titus with Hebrews is arbitrary save for the fact that all were attributed to Paul in the early Church. It is now recognized that no one of the four in its present form came from Paul's pen, yet for our present purpose we may conveniently bring together under the title of "Pauline Writings" whatever in these documents fulfils the requirements that have been laid down.

Timothy:

"The aim of your instruction must be love that springs from a pure heart and from a good conscience and from a sincere faith." I Tim. 1:5.

"Religion is of service in every way, for it carries with it the promise of life here and hereafter." I Tim. 4:8^b.

"Religion with contentment is a great means of gain. For we bring nothing into the world, and we can take nothing out of it. If we have food and clothing, we will be satisfied. But men who want to get rich fall into temptations and snares and many foolish, harmful cravings, that plunge people into destruction and ruin. For love of money is the root of all the evils, and in their eagerness to get rich, some men wander away from the faith and pierce themselves to the heart with many a pang.

But you, man of God, must fly from these things. Strive for uprightness, godliness, faith, love, steadfastness, gentleness. Enter the great contest of faith! Take hold of eternal life, to which God called you.

. . . .

Charge the rich of this world not to be arrogant, nor to set their hopes on such an uncertain thing as riches, but on God who richly provides us with everything for our enjoyment. Charge them to do good, to be rich in good deeds, open-handed and generous, storing up a valuable treasure for themselves for the future, so as to grasp the life that is life indeed."

I Tim. 6:6-12^{ab}, 17-19.

"The Spirit God has given us is a spirit not of timidity but of power, love, and self-discipline.

. . . .

He (God) saved us and called us to a consecrated life, not for anything we had done, but of his own accord and out of the mercy which he bestowed upon us ages ago through Christ Jesus, which has now been revealed through the appearance of our Savior Christ Jesus. He has taken away the power of death and brought life and immortality to light through the good news."

II Tim. 1:7, 9-10.

"How true those words are! 'If we have died with him, we will live with him! If we endure, we will reign with him! If we disown him, he will also disown us! If we are unfaithful, he will remain faithful, for he cannot be false to himself!'

. . . .

God's solid foundation stands unshaken, bearing this inscription, 'The Lord knows those who belong to him,' and 'Everyone who uses the name of the Lord must give up evil.' "

II Tim. 2:11-13, 19.

"My life is already being poured out, and the time has come for my departure. I have had a part in the great contest, I have run my race, I have preserved the faith. Now the crown of uprightness awaits me, which the Lord, the upright judge, will award me on that Day, and not only me but also all who have loved and hoped for his appearing.

. . . .

The Lord will rescue me from any harm and bring me safely to his heavenly kingdom. To him be glory forever and ever. Amen." II Tim. 4:6-8, 18.

Hebrews:

"The message of God is a living and active force, sharper than any double-edged sword, piercing through soul and spirit, and joints and marrow, and keen in judging the thoughts and purposes of the mind. No being created can escape God's sight, but everything is bare and helpless before the eyes of him with whom we have to reckon." Heb. 4:12-13.

"God is not so unjust as to forget the work you have done and the love you have showed for his cause, in giving help to your fellow-Christians as you still do. But we want each of you to exhibit this same earnestness to the very end with regard to your confidence in your hope, so that you may never grow careless, but may learn to follow the example of those who through their faith and endurance are the possessors of God's promises."

Heb. 6:10-12.

"Let us hold unwaveringly to the hope that we profess, for he who has given us his promise may be trusted. By observing one another, let us arouse ourselves to rival one another's love and good deeds." Heb. 10:23-24.

"Let us, with such a crowd of witnesses about us, throw off every impediment and the entanglement of sin, and run with determination the race for which we are entered, fixing our eyes upon Jesus, our leader and example in faith, who in place of the happiness that belonged to him, submitted to a cross, caring nothing for its shame, and has taken his seat at the right hand of the throne of God.

. . . .

Discipline is never pleasant at the time; it is painful; but to those who are trained by it, it afterward yields the peace of character. So tighten your loosening hold! Stiffen your wavering stand! And keep your feet in straight paths, so that limbs that are lame may not be dislocated but instead be cured.

. . . .

Try to be at peace with everyone, and strive for that consecration without which no one can see the Lord.

. . . .

Let us be thankful that the kingdom given to us cannot be shaken, and so please God by worshiping him with reverence and awe; for our God is a consuming fire."

Heb. 12:1-2, 11-13, 14, 28.

"Your love for the brotherhood must continue. Do not forget to be hospitable to strangers, for by being so some, without knowing it, have had angels as their guests. Remember those who are in prison as though you were in prison with them, and those who are ill-treated as being yourselves liable to the same trials. Marriage should be respected by everyone, and the marriage relation kept sacred, for vicious and immoral people God will punish. You must not be avaricious; you must be content with what you have, for God himself has said, 'I will never let go of you or desert you.'

. . . .

Jesus Christ is the same today that he was yesterday, and he will be so forever.

. . . .

May God, the giver of peace . . . fit you by every blessing to do his will, and through Jesus Christ carry out in us what will please him. To him be glory forever and ever. Amen."

Heb. 13:1-5, 8, 20a-21.

CHAPTER III

TEACHING IN CERTAIN GENERAL EPISTLES THAT ACCORDS WITH THE STANDARD IN JESUS

James:

"You must find the greatest joy, my brothers, in being involved in various trials, for you know that the testing of your faith leads to steadfastness, and steadfastness must have full play, so that you may be fully and perfectly developed without any defects.

If anyone of you is deficient in wisdom, let him ask God who gives generously to everyone, and does not reproach one with it afterward, and he will give it to him. But he must ask with faith, and without any doubt, for the man who doubts is like the billowing sea, driven and blown about by the wind. Such a man must not expect to get anything from the Lord—an irresolute person like him, who is uncertain about everything he does.

. . . .

Blessed is the man who endures trial, for when he stands the test, he will be given the crown of life, which God has promised to those who love him. No one should think when he is tempted that his temptation comes from God, for God is incapable of being tempted by what is evil, and he does not tempt anyone. When anyone is tempted, it is by his own desire that he is enticed, and allured. Then desire conceives and gives birth to sin, and when sin is mature, it brings forth death. Do not be misled, my dear brothers. Every good gift and every perfect present is from heaven, and comes down from the Father of the heavenly lights, about whom there is no variation of changing shadow.

. . . .

You must understand this, my dear brothers. Everyone must be quick to hear, slow to speak, slow to be angry, for men's anger does not produce the uprightness God wishes. So strip yourselves of everything that soils you, and of every evil growth, and in a humble spirit let the message that has the power to save your souls be planted in your hearts. Obey the message; do not merely listen to it, and deceive yourselves. For anyone who merely listens to the message without obeying it is like a man who looks in a mirror at the face that nature gave him, and then goes off and immediately forgets what he looked like. But whoever looks at the faultless law that makes men free and keeps looking, so that he does not just listen and forget, but obeys and acts upon it, will be blessed in what he does. If anyone thinks he is religious, and does not bridle his tongue, but deceives himself, his religious observances are of no account. A religious observance that is pure and stainless in the sight of God the Father is this: to look after orphans and widows in their trouble, and keep one's self unstained by the world."

Jas. 1:2-8, 12-17, 19-27.

"My brothers, what is the good of a man's saying he has faith, if he has no good deeds to show? Can faith save him? If some brother or sister has no clothes and has not food enough for a day, and one of you says to them, 'Goodbye, keep warm and have plenty to eat,' without giving them the necessaries of life, what good does it do? So faith by itself, if it has no good deeds to show, is dead." Jas. 2:14-17.

"The wisdom that is from above is first of all pure, then peaceable, considerate, willing to yield, full of compassion and good deeds, whole-hearted, straightforward. The harvest uprightness yields must be sown in peace, by peacemakers."

Jas. 3:17-18.

"Approach God, and he will approach you. Wash your hands, you sinners! Make your hearts pure, you doubters! Be miserable, grieve, and weep aloud! Turn your laughter into grief, and your happiness into gloom. Humble yourselves before the Lord, and he will raise you up.

. . . .

Come now, you who say, 'Today or tomorrow we are going to such and such a town, to stay a year and go into business and make money,' when you do not know what your life will be like tomorrow! You are just a mist, which appears for a little while and then disappears. This, instead of saying, If it is the Lord's will, we shall live to do this or that. But, as it is, you pride yourselves on your pretensions. All such pride is wrong. So when a man knows what is right and fails to do it, he is guilty of sin." Jas. 4:8-10, 13-17.

Peter:

"Blessed be the God and Father of our Lord Jesus Christ! In his great mercy he has caused us to be born anew to a life of hope through Jesus Christ's resurrection from the dead, and to an imperishable, unsullied, and unfading inheritance, which is kept safe for you in heaven, and you by God's power are being protected through faith to receive a salvation that is now ready to be disclosed at the last time. Rejoice over this, although just now perhaps distressed by various trials; they are to show that your faith when tested is found to be more precious than gold, which though it is perishable is tested with fire, and they will bring you praise, glory, and honor when Jesus Christ is revealed. You must love him, though you have not seen him, but since you believe in him, though you do not now see him, rejoice with triumphant, unutterable joy to attain the goal of faith, the salvation of your souls." I Pet. 1:3-9.

"Finally, you must all be harmonious, sympathizing, loving, tender-hearted, modest, not returning evil for evil, or abuse for abuse. You must bless people instead. It is for this that you were called—to obtain blessing.

. . . .

Reverence Christ in your hearts as Lord, and always be ready to make your defense to anyone who calls you to account for the hope that you have. But do so gently and respectfully, and keep your conscience clear, so that those who abuse your upright Christian conduct may be made ashamed of their slanders. For it is better to suffer for doing right, if that should be God's will, than for doing wrong." I Pet. 3:8-9, 15-17.

"You must all clothe yourselves in humility toward one another, for God opposes the proud, but shows mercy to the humble. Submit humbly, therefore, to God's mighty hand, so that he may in due time raise you up. Throw all your anxiety upon him, for he cares for you.

. . . .

God, the giver of all mercy, who through your union with Christ has called you to his eternal glory, after you have suffered a little while will himself make you perfect, steadfast, and strong. His be the dominion forever. Amen." I Pet. 5:5^{b}-7, 10-11.

"Make every effort to supplement your faith with goodness, goodness with knowledge, knowledge with self-control, self-control with steadfastness, steadfastness with piety, piety with a spirit of brotherhood, and the spirit of brotherhood with love. For if you have these qualities in their fulness, they will make you neither idle nor unproductive when it comes to the understanding of our Lord Jesus Christ." II Pet. 1:5-8.

CHAPTER IV

TEACHING IN THE JOHANNINE WRITINGS WHICH ACCORDS WITH THE STANDARD IN JESUS

Introductory Note

THE Fourth Gospel is regarded as a speculative, theological essay of unknown authorship and as dating from the Second Century. It is also the supremely important example of that ancient literary practice which put the thoughts of one man on the lips of another who, usually, was far more famous. The utterances which it attributes to Jesus,[1] when viewed in the light of the oldest documents, cannot be accepted as a report of his words. They are indeed impossible on the lips of the historical Jesus, but historically possible on the lips of a disciple of perhaps the third Christian generation. As such they are of great value.

Those Johannine words, attributed to Jesus, which are in general accord with the primary sources, are presented in the following pages. The form is left unchanged: they are quoted as though indeed the words of Jesus. In every instance,[1] however, the reader must enter into the literary fiction of the unknown author, and remember that he is reading *not* what Jesus said, but what some one thought that Jesus *might* have said. So only can the truth and value of these words be perceived and appreciated.

---

[1] Except the occasional obvious echo from the primitive record, as in 6:20 and 20:21.

The first Epistle ascribed to John is regarded as from the author of the Johannine Gospel.

Fourth Gospel:

"Anyone who drinks the water that I will give him will never be thirsty, but the water that I will give him will become a spring of water within him, bubbling up for eternal life.

. . . .

God is spirit, and his worshipers must worship him in spirit and in sincerity.

. . . .

My food is doing the will of him who has sent me, and finishing his work." John 4:13-14, 24, 34.

"My Father is still at work, and I work too."

. . . .

Whoever listens to my message and believes him who has sent me, possesses eternal life, and will not come to judgment, but has already passed out of death into life." John 5:17, 24.

"I am the bread that gives life. No one who comes to me will ever be hungry, and no one who believes in me will ever be thirsty.

. . . .

---

[1] See footnote on p. 201.

The things that I have said to you are spirit and they are life."
John 6:35, 63[b].

"Anyone who resolves to do his will will know whether my teaching comes from God, or originates with me." John 7:17.

"I am the light of the world. Whoever follows me will not have to walk in darkness but will have the light of life.

. . . .

He who has sent me is with me; he has not left me alone, for I always do what pleases him.

. . . .

If you abide by what I teach, you are really disciples of mine, and you will know the truth and the truth will set you free."
John 8:12, 29, 31-32.

"I have other sheep too that do not belong to this fold. I must lead them too, and they will obey my voice, and they will all become one flock, with one shepherd." John 10:16.

"Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life.

. . . .

I have not come to judge the world but to save the world."
John 12:25, 47[b].

"I am Way and Truth and Life.

. . . .

Anyone who loves me will observe my teaching."
John 14:6[a], 23[a].

Epistles:

"God is light; there is no darkness in him at all.

. . . .

If we say, 'We are without any sin,' we are deceiving ourselves, and there is no truth in our hearts. If we acknowledge our sins, he is upright and can be depended on to forgive our sins and cleanse us from everything wrong." I J . 1:5^b, 8-9.

"Whoever loves his brother is always in the light and puts no hindrance in anyone's way. But whoever hates his brother is in darkness, and is living in darkness, and he does not know where he is going, for the darkness has blinded his eyes."
I J. 2:10-11.

"Think what love the Father has had for us, in letting us be called God's children, for that is what we are.

. . . .

We know what love means from the fact that he laid down his life for us; so we also ought to lay down our lives for our brothers. But if someone who is rich sees his brother in need and closes his heart against him, how can he have any love for God in his heart? Dear children, let us love not with words or lips only but in reality and truth." I J. 3:1, 16-18.

"You are children of God, dear children, and you have been victorious over these men" (i.e., insincere believers), "for he who is in our hearts is greater than he who is in the world."
I J. 4:4.

"Our faith is the victory that has triumphed over the world."
I J. 5:4b.

"Dear friend, do not follow bad examples, but good ones. The man who does right is a child of God: the man who does wrong has never seen God." III J. verse 11.

A FINAL WORD TO THE READER

LET this book, I pray you, be read again before it is either accepted or condemned. Into it, as foundation or superstructure, have passed many of the important results of a century of scientific biblical research, the fruit of many laborious lives in different lands and of various creeds. These results are as definite and sure as any that have ever been achieved in the general field of history, and they have an incomparable value as interpreting the early Hebrew and Christian documents of religion. It is true, these results are in conflict with tradition, in conflict it may be with your own long-treasured beliefs. Alas, that it must be so! But who guarantees our traditional views of the Bible? Surely not Jesus. Trace them to their sources and we do not meet him there. They are of other and very different parentage. So also is it with much of our common belief regarding him and his work. His Gospel and his life do not support it. If we hold to him instead of holding to some follower of his, whether from Tarsus or Ephesus or Alexandria, we must drop not a little of what has been passed to us in his name. But dropping the Old which is partial does less to impoverish the soul and the life than being hostile to the New which comes with promise of a fuller truth.

Every forward step in civilization, notably every important one in religion, has been made by those who were free enough from the great Past to appreciate the great Present, and who were so confident in God that they burned to create a greater Future.

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